ŚŪNYASAMPĀDANE

VOLUME III



ATAK UNIVERSITY

DHARWAR

1969

ŚŪNYASAṀPĀDANE



ADVISORY COMMITTEE



ŚŪNYASAṀPĀDANE

VOLUME III

EDITED WITH

Introduction, Text, Transliteration, Translation, Notes and Comments

BY

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WITH A FOREWORD

BY

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The Karnatak University is happy to present this 3rd Volume of **Śūnyasaṁpādane** to the interested public. This marks the completion of one more stage in the project of the publication of the translation of the entire **Śūnyasaṁpādane** in five volumes. The University is grateful to the U. G. C. for the generous financial assistance given to the project. On behalf of the University, I am also to express our grateful thanks to the authorities of the Sharada Press for the good printing work expeditiously done.

DHARWAR
August 28, 1969

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FOREWORD

I am happy to welcome the publication of the present Volume of *Śūnyasaṁpādane*, the third of the five Volumes planned to constitute the full edition, complete with text, transliteration, translation and the whole critical apparatus.

I note that the present Volume has its special feature, involving as it does the further clarification, in the form of discussions among representative Śaraṇas, of important concepts of the Vīraśaiva philosophy and religion. As the work progresses to the finish, more and more of such vital concepts may be expected to become clearer and make their proper contribution to the elucidation of the faith and mystic doctrine which the completed work aims at achieving.

Perhaps, a similar treatment of other collections of Vacanas by various leading Śaraṇas will give us an even clearer, because fuller, picture of this doctrine; and it would be an excellent idea to extend our labours in this direction. With the timely assistance of the relevant authorities, the enterprise could soon be more than a dream and a pious hope.

A regional university must live up to its avowed purpose, and be at once universal and regional; that is, it must not only embrace, or at least aim at embracing, the whole universe of knowledge and stress what is universal in every branch of it, but also look upon itself as a central agency for fostering the culture of the region in as many of its aspects as fall within the purview of a university rightly conceived. Particular cultures, in their raw form, tend to resist, or even repel, one another; it is only when each culture has passed through the sieve, as it were, of an instructed and academic critical process that all cultures are able to meet on a plane where they can, without loss of their individuality, be integrated in Culture.

A. S. Adke
Vice-Chancellor
Karnatak University

DHARWAR
August 28, 1969

EDITORIAL NOTE

This third volume of our edition of *Śūnyasampādane* shows one more Act of this mystico-religious drama unfolding itself, and with it the profound doctrine this book endeavours to set out in the concrete terms of a Socratic dialogue.

The first volume had the essential image of Allama Prabhu firmly established in our consciousness: as the spiritual healer with a mission in the case of Muktāyakka, and as a fierce champion of Vīraśaivism in his encounter with Sidharāmayya of Sonnalige.

In the second volume we saw the two, master and would-be disciple, arriving at Kalyāṇa, where we find, in addition to the central, charismatic figure of Basavaṇṇa, the strange phenomenon of Maruḷuśaṅkara, who, living obscurely on the leavings of the Śaraṇas' gifts and keeping aloof from the learned discussions of the Anubhavamaṇṭapa, had yet attained such height of spirituality that only the magic touch of Prabhudēva was wanted to complete his fulfilment.

In this volume, the thorny question of the relation between Jaṅgama and Bhakta, already glanced at in an earlier chapter, is more thoroughly threshed out; and we are presented with further, because more formal, elucidation of difficult concepts like Bhakti, Prasāda and Prāṇaliṅga, as well as with the peculiar idea of the Śaraṇa, as illustrated in Prabhudēva himself. Here Siddharāmayya, still a disciple with reservations, accepts the Iṣṭa-Liṅga after a battle of wits which a considerable number of śaraṇas join in, and the critical difference between Vīraśaivism and other forms of Śaivism attains a lucid and final definition.

We are perhaps, stage by stage, already moving towards a more integrated and authoritative understanding of Vīraśaiva philosophy and religion, to which a similarly critical study of other collections of vacanas would make not only a valuable but an essential contribution. For each part lives in the whole.

We must not omit to record our appreciation of the devoted and continuous cooperation of our editorial staff and other members of our editorial office: Shri H. P. Malledevaru, Reader in Sanskrit, Shri B. T. Shettar, B.A., B.T., our English Translator, Shri V. S. Kambi, M.A., B.Ed., Research Assistant, Shri C. A. Mogali,

Writer, and our Typist, Shri L. I. Rudrakshimath. We must, finally record our thanks to Shri S. R. Gunjal, M.A., M. Lib. Sc., Karnatak College, Dharwar, and Shri G. B. Manvachari, B.A., Department of Publications, Karnatak University, for their valuable cooperation in indexing and proof-reading.

Dharwar
August 28, 1969

S. S. Bhoosnurmath
Armando Menezes

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SCHEME OF TRANSLITERATION

Vowels

Dēvanāgari	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए		ऐ	ओ	औ
Kannaḍa	ಅ	ಆ	ಇ	ಈ	ಉ	ಊ	ಋ	ೠ			ಎ	ಏ	ಐ	ಒ ಓ	ಔ
Roman	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	lṝ	e	ē	ai	o ō	au

anusvāra	Dēvanāgari	अं
	Kannaḍa	ಅಂ
	Roman	aṁ
visarga	Dēvanāgari	अः
	Kannaḍa	ಅಃ
	Roman	aḥ

Consonants

velars	क	ख	ग	घ	ङ
(*gutturals*)	ಕ	ಖ	ಗ	ಘ	ಙ
	ka	kha	ga	gha	na
palatals	च	छ	ज	झ	ञ
	ಚ	ಛ	ಜ	ಝ	ಞ
	ca	cha	ja	jha	ña
retroflex	ट	ठ	ड	ढ	ण
(*cerebrals*)	ಟ	ಠ	ಡ	ಢ	ಣ
	ṭa	ṭha	ḍa	ḍha	ṇa
dentals	त	थ	द	ध	न
	ತ	ಥ	ದ	ಧ	ನ
	ta	tha	da	dha	na
labials	प	फ	ब	भ	म
	ಪ	ಫ	ಬ	ಭ	ಮ
	pa	pha	ba	bha	ma

semi-vowels	य	र		ल	व
	ಯ	ರ	ಱ	ಲ	ವ
	ya	ra	ṟa	la	va

sibilant	श	
	ಶ	*palatal*
	śa	
sibilant	ष	
	ಷ	(*retroflex*)
	ṣa	
sibilant	स	
	ಸ	(*dental*)
	sa	
aspirate	ह	
	ಹ	
	ha	
lateral	ळ	
	ಳ	
	ḷa	
conjunct	क्ष	
	ಕ್ಷ	
	kṣa	
	ज्ञ	
	ಜ್ಞ	
	jña	

LIST OF ABBREVIATIONS

1. Ab.S	*Abhijñāna Śākuntalaṁ*	By Kāḷidāsa, Text as ed. by Dr. S. K. Belvalkar, pub. by Sahitya Akademi, New Delhi, 1965.
2. ADV	*Ādayyana Vacanagaḷu*	Ed. by Rev. Uttangi Chennappa, pub. by Murughamath, Dharwar, 1957.
3. AGC	770 *Amara Gaṇādhīśvara Caritregaḷu*	By Dr. P. G. Halakatti, pub. by Shivanubhava Granthamale, Bijapur, 1954.
4. AKV	*Akhaṇḍēśvara Vacanagaḷu*	By Ṣanmukhaswāmigaḷu, ed. by Sri Siddhaviradevaru Hosmath, pub. by Murughamath, Dharwar, 1951.
5. AVS	*Anādivīraśaivasārasaṅgraha*	Ed. by Sri Mallikarjuna Shastri, pub. by R. B. Varada Mallappa, Sholapur, 1905.
6. AYT	*Akkamahādēviyara Yōgāṅga Trividhi*	By Mahādēviyakka, ed. by Sri Cennamallikarjuna in Saddharmadipike Granthamale, Mysore, 1949.
7. BB	*Bhaktibhaṇḍāri Basavaṇṇanavaru*	By Sri M. R. Shreenivasamurti, pub. by Satyasodhana Prakatana Mandira, Bangalore, 1946.
8. BDR	*Basavarājadēvara Ragaḷe*	By Harihar, ed. by Prof. T. S. Venkannaiah, 2nd Edn. Mysore, 1938.
9. Bed.V	*Beḍagina Vacanagaḷu*	Ed. by Sri M. Jivana, pub. by City Book Stall, Hubli.
10. Bh.U	*Bhāvōpaniṣad*	One Hundred & Eight Upanisads, pub. by Nirnaya Sagar Press, Bombay, 1925.

11. BKSR	*Bhairavēśvara Kāvyada Kathāmaṇisūtraratnākara*	By Śāntaliṅgadēśika, ed. by Dr. R. C. Hiremath & Dr. M. S. Sunkapur, pub. by Karnatak University, Dharwar, 1964.
12. Bra. U	*Bṛhadāraṇyakōpaniṣad*	One Hundred & Eight Upanisads, pub. by Nirnaya Sagar Press, Bombay, 1925.
13. CBP	*Cennabasava Purāṇa*	By Virūpākṣapaṇḍita, ed. by Prof. S. S. Basavanal, pub. by L. E. Association, Dharwar, 1934.
14. CBV	*Cennabasavaṇṇanavara Vacanagaḷu*	By Cennabasavaṇṇa, ed. by Dr. R. C. Hiremath, pub. by Karnatak University, Dharwar, 1965.
15. Ch.U	*Chāndōgya Upaniṣad (The Principal Upaniṣads)*	Ed. by Dr. S. Radhakrishnan, pub. by George Allen & Unwin, London, 1953.
16. CJ	*Chandrajñānāgama in Śivāgama Saṅgraha*	Pub. by Kashinatha Shastri, Mysore, 1942.
17. EC	*Epigraphia Carnatika*	
18. Gar.U	*Garbhōpaniaṣad*	One Hundred & Eight Upanisads, pub. by Nirnaya Sagar Press, Bombay, 1925.
19. GRC	*Gururāja Cāritra*	By Siddhanañjēśa, ed. by Prof. S. S. Bhoosnurmath, Murughamath, Dharwar, 1950.
20. HB	*Hosabeḷaku*	By M. P. Patil, pub. by Akhila Bharata Virasaiva Sangha, Belgaum, 1966.
21. HR	*Hariharana Ragaḷegaḷu, Vol. I*	By Harihara, ed. by Dr. P. G. Halakatti, pub. by Sivanubhavagranthamale, Bijapur, 1958.
22. I.U	*Īśōpaniṣad*	One Hundred & Eight Upanisads, pub. by Nirnaya Sagar Press, Bombay, 1925.
23. JSI	*Jainism in South India*	By Dr. P. B. Desai, Sholapur, 1957.

24. Kai.K *Kaivalyakalpavallari* By Sarpabhūṣaṇa Śivayōgigaḷu, ed. by Prof. S. S. Basavanal, pub. by Sarpabhusanamath, Bangalore, 1949.

25. Kai.P *Kaivalyapadhati* By Nijaguṇa Śivayōgigaḷu, pub. by Karnatak Book Depot, Bellary, 1914.

26. KD *Kittel Dictionary* By Rev. F. Kittel, printed at Bassel Mission Press, Mangalore, 1894.

27. Ken.U *Kēnōpaniṣad* One Hundred & Eight Upanisads, pub. by Nirnaya Sagar Press, Bombay, 1925.

28. KKC *Karnatak Kavicarite* By Sri R. Narasimhacarya, Mysore, 1929.

29. KV *Kālajñānada Vacanagaḷu* Ed. by Dr. P. G. Halakatti, pub. by Sivanubhava Granthamale, Bijapur, 1934.

30. LD *Life Divine* By Sri Aurobindo, pub. by Sri Aurobindo Ashram, Pondicherry, 1939.

31. LLVC *Liṅgalīlāvilāsa Cāritra* By Kalmaṭhada Prabhudēvaru, ed. by Prof. S.S. Bhoosnurmath, pub. by Murughamath, Dharwar, 1956.

32. MAV *Mahadēvi Akkana Vacanagaḷu* By Mahadevi Akka, ed. by Ja. Ca. Ni, Bangalore.

33. MBS *Mailāra Basavaliṅga Śaraṇara Kṛtigaḷu* By Mailāra Basavaliṅga Śaraṇaru, ed. by Prof. S. S. Basavanal, pub. by Murughamath, Dharwar, 1962.

34. MS *Manusmṛti* By Manu, ed. by Narayana Ramacharya, pub. by Nirnaya Sagar Press, Bombay, 10th Edn. 1946.

35. MU	*Mūru Upanyāsagaḷu*	By Govind Pai, pub. by Karnatak University, Dharwar, 1960.
36. NB.U	*Nādabindūpaniṣad*	One Hundred & Eight Upaniṣads, pub. by Nirṇaya Sagar Press. Bombay, 1925.
37. OI.Ph	*Outlines of Indian Philosophy*	By Prof. M. Hiriyanna, Pub. by George Allen and Unwin, London, 1958.
38. PDP	*Padmarājapurāṇa*	Ed. by Dr. R. C. Hiremath, pub. by Murughamath, Dharwar, 1958.
39. PJC	*Prāṇaliṅgajñānadar-paṇacāritra*	By Prabhudēva, ed. by Dr. P. G. Halakatti. Pub. by Sivanu-bhavagranthmale, Bijapur, 1952.
40. PK	*Prouḍharāyana kāvya*	By Adṛśyakavi, ed. by Prof. S. S. Bhoosnurmath, pub. by Muru-ghamath, Dharwar, 1957.
41. PLL	*Prabhuliṅgalīle*	By Cāmarasa, ed. by Prof. S. S. Basavanal, pub. by L. E. Asso-ciation, Dharwar, 3rd Edn. 1963.
42 PM	*Prabhudēvara Mantragōpya*	By Prabhudēva, ed. by Sri Cenna-mallikarjuna, Haveri, 1932.
43. P.Ph	*Perennial Philosophy*	By Aldus Huxley, pub. by Chatto & Windus, London, 1950.
44. PR	*Pañcaratna*	By Nijaguṇa Śivayōgi, pub. by Karnatak Book Depot, Bellary, 1914.
45. PV	*Prabhudēvara Vacanagaḷu*	By Allama Prabhu, ed. by Dr. P.G. Halakatti, pub. by Shivanubhava Granthamale, Bijapur, 1931.
46. ṚV	*Ṛgvēda*	Translated by R. T. H. Griffith, pub. by Chawkhamba Series, Benaras, 1963.

47. SAS	*Śivānubhavasūtraṁ*	By Maggeya Māyidēva, ed. by Pandit Y. Nageshashastrigalu, pub. by Murughamath, Dharwar, 1958.
48. SCM	*Śaraṇacaritāmṛta*	By Siddhayya Puranika, pub. by Vayaskara Siksanasamiti, Mysore, 1964.
49. SDG	*Śivadāsa Gītāñjali*	Ed. by Dr. L. Basavaraju, pub. by Sutturmath, Mysore, 1963.
50. Ser.P	*Serpent Power*	By Arthur Avalon, pub. by Ganesh & Co., Madras, 7th Edn. 1964.
51. Si.S	*Siddhāntaśikhāmaṇi*	By Śivayōgiśivācārya, ed. by N. R. Karibasava Sastri, Mysore, 1914.
52. SKD	*Śabdakalpadruma*	Pub. by Motilala Banarasidas, Vol. I. to V., Delhi, 1961.
53. SL	*Śaraṇalīlāmṛta*	By Cennappakavi, ed. by Sri Shivabasava Swamigalu, Mysore, 1945.
54. SMS	*Śivamahimna Stōtraṁ*	(Text), By Puspadanta, pub. by Advaitasrama, 2nd Edn. 1946.
55. SP	*Siṅgirāja Purāṇa*	By Siṅgirāja, ed. by H.Deveerappa, pub. by Oriental Research Institute, Mysore, 1950.
56. SS	*Śūnyasaṁpādane*	Eng. Translation, pub. by Karnatak University, Dharwar, Vol. I 1965, Vol. II. 1968.
57. SS(K)	*Śūnyasaṁpādane (Kannada)*	By Gūḷūru Siddhavīraṇṇa, ed. by Prof. S. S. Bhoosnurmath, pub. by Ravur & Kalmathadhisvara Swamiji, 2nd Edn. 1965.
58. SSC	*Śivaśaraṇara Caritregaḷu (Pts I, II & III,)*	By Dr. P. G. Halakatti, pub. by Shivanubhava Granthamale, Bijapur, 1944, 1947, 1964.

59. SSC(W) *Śivaśaraṇeyara Caritregaḷu* — By Dr. P. G. Halakatti, pub. by Shivanubhava Granthmale, Bijapur, 1959.

60. SSK *Shivānubhava Śabdakōśa* — By Dr. P. G. Halakatti, pub. by Shivanubhava Granthmale, Bijapur, 1934.

61. SSV *Svatantra Siddhaliṅgēśvara Vacanagaḷu* — By Siddhaliṅgēśvara, ed. by Sri Chandrashekhara Shastri, pub. by Murusavirmath, Hubli, 1933.

62. ST *Śatakatraya* — By Maggeya Māyidēva, ed. by N. R. Karibasava Shastri, Mysore, 1912.

63. STC *Śivatattva Cintāmaṇi* — By Lakkaṇṇa Daṇḍēśa, ed. by Pandit S. Basappa, pub. by Oriental Research Institute, Mysore, 1960.

64. STK *Saṁjñārtha-tattvakōśa* — By D. V. Holla, pub. by Ajantamudrana and Prakashan, Kundapur, 1953.

65. STV *Studies in the Tantras and the Vēdas* — By H. P. Pandit, pub. by Ganesh & Co., Madras, 1964.

66. TB.U *Tējōbindūpaniṣad* — 'The Yōga Upaniṣads', pub. by Adyar Library, Madras, 1920.

67. TSV *Tōṇṭada Śiddhēśvara Vacana* — By Toṇṭada Siddhaliṅgēśvara, ed. by Sri Channamallikarjuna, printed at Siddhesvara Mudralaya, Mysore, 1951.

68. T.U *Taitirīya Upaniṣad* — One Hundred & Eight Upaniṣads, pub. by Niranaya Sagar Press, Bombay, 1925.

69. UPV *Uriliṅga Peddiya Vacanagaḷu* — By Uriliṅga Peddi, ed. by Dr. P. G. Halakatti, pub. by Shivanubhava Granthamale, Bijapur, 1936.

70. US	*The Undiscovered Self*	By C. J. Yung, tr. by R. F. C. Hull, London, 1958.
71. Vai.S	*Vairāgya Śataka*	By Maggeya Māyidēvaru, ed. by Sri Channamallikarjuna, pub. by Murughamath, Dharwar, 1962.
72. VC	*Vivēka Cintāmaṇi*	By Nijaguṇa Śivayōgi, ed. by Totappayya Shastri, Gadag, 1953.
73. VDS	*Vacanadharmasāra*	By M. R. Shrinivas Murthi, pub. by Mysore University, Mysore, 1956.
74. VDV	*Vīraśaiva Dīkṣā Vidhi*	Ed. by N. R. Karibasava Shastri, Mysore, 1921.
75. VG. (Kai. P.,)	*Vēdānta Granthāvaḷi* (*Kaivalya Paddhati*,)	By Nijaguna Śivayōgi, pub. by Sitarama Shantananda Swami, Bangalore, 1967.
76. Vi.P	*Viśēṣārtha Prakāśike*	By Maggeya Māyidēvaru, ed. by Pandit Y. Nagesha Shastri, pub. by Murughamath, Dharwar, 1961.
77. VSS	*Vacana Śāstrasāra*	Ed. by Dr. P. G. Halakatti, pub. by Shivanubhava Granthamale, Bijapur, 1938.
78. VS.San	*Vacana Sāhitya Saṅgraha*	Ed. by Prof. S. S. Bhoosnurmath, pub. by Govt. of Mysore, Mysore, 1965.
79. YD	*Yōga Dictionary*	By Ernest Wood, pub. by Philosophical Library, New York, 1956.

CENNABASAVAṆṆA



VIII

CENNABASAVAṆṆA

Cennabasavaṇṇa is one of the three outstanding names in the Vīraśaiva tradition along with Prabhudēva and Basavaṇṇa. The sources for a life of Cennabasavaṇṇa are numerous. Epigraphy, which is assumed to give sure support to history these days, will not help us here; for the three inscriptions extant, bearing the name of Cennabasavaṇṇa, have a date as late as the 17th or the 18th century and add little to our knowledge of his life or works.[1] The remaining sources may be grouped under four heads:

1. Works of Cennabasavaṇṇa and of his contemporaries.
2. Vacana literature.
3. Vīraśaiva Purāṇas, or biographies.
4. Later Jaina works.[2]

The vacanas themselves, those of Cennabasavaṇṇa and others, while recording his spiritual biography, are less significant in regard to the more secular aspect of his life. All that we gather from them is that Cennabasavaṇṇa was the son of Basavaṇṇa's elder sister, Nāgalāṁbike (Akkanāgamma); that he stayed with his uncle at Kalyāṇa and was prominent in the discussions of the Anubhava Maṇṭapa; and that, after the marriage of Haraḷayya's son with Madhuvayya's daughter and the trouble that followed, he proceeded, with some of his associates, to Uḷavi, where he spent his last days.

Among the regular Vīraśaiva biographies, there is one[3] devoted

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1 Of the three inscriptions available to us one simply mentions the name of Cennabasavaṇṇa. (E.C.V. pt. ii. AK. No. 94. p. 461). The second also tells us that he had six thousand followers (SBK, p. 73). The third informs us that he was the founder of the six systems (or six stages), that he was an *anubhāvamūrti* (embodiment of mystic experience) and that he had expounded the Vīraśaiva philosophy. His title, Cikkadaṇṇāyaka, is also given here (E.C. XII. Mi. No. 8. p. 309).

2 These are two: *Bijjaḷarāya Carite*, by Dharani Paṇḍita (c. 1650 A.D.), and *Bijjaṇarāya Purāṇa*, by Candrasāgaravarṇi (1810 A.D.), neither of which adds anything of significance.

3 Cennabasava Purāṇa, by Virūpākṣa Paṇḍita (1585 A.D.). It may, however, be noted that there is one more work, 'Cennabasava Stōtrada Ragaḷe, by Pālkurike Sōmanātha (c. 1195 A.D.) which is entirely devoted to praise of Cennabasavaṇṇa.

to the life of Cennabasavaṇṇa; while the rest, though not lacking in warm praise, give us at best incidental information.

Cennabasavaṇṇa was the son of Akkanāgamma and Śivadēva, (Śivaswāmi).[1] Śivadēva accompanied his wife to Kappaḍi (Kūḍala Saṅgama), stayed with her there to look after his rebel brother-in-law, and later followed him to Kalyāṇa.[2]

There is no doubt that Cennabasavaṇṇa was a man of extraordinary gifts of intellect and holiness, and of precocious wisdom. Taking after his uncle in many ways, he seemed from the start to surpass him, in external beauty as in innate wisdom. So he was, as Virūpākṣa Paṇḍita tells us, named Cennabasavaṇṇa.[3] According to another version, recorded by Gururājacāritra[4], while Nāgāṁbe wanted to call her child after her brother, Basavaṇṇa himself was anxious that he should be named after the great Śaraṇa, Cennayya. The name that finally emerged was a compromise.

The *Śūnyasaṁpādane* tells that Cennabasava's initiation (*dīkṣa*) was done by Basavaṇṇa while the child was still in the womb.[5] As for the *upadēśa* (or spiritual instruction), almost all the biographers agree with Cennabasavaṇṇa's own Vacanas that it was imparted by Basavaṇṇa,[6] who, notwithstanding remonstrances, remained his nephew's Guru.

Indeed, uncle and nephew seem to have been together from the first, at Kūḍala Saṅgama and Kalyāṇa, until the very end and were parted only by the unfortunate incidents that followed the inter-caste marriage. The two were contrasted personalities: while Basavaṇṇa was the embodiment of *bhakti* (devotion), Cennabasavaṇṇa seemed to be *jñāna* (knowledge) incarnate. In the discussions of the Anubhava Maṇṭapa, on subjects ranging from the significance of *kāyaka* (dedicated labour) to the nature of Śūnya, or the Absolute Reality, he was an easy leader. He was the first, perhaps,

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1 There is a literary tradition and a common belief that Cennabasavaṇṇa was born as a result of divine grace.

2 SP, Ch. V. 117. p. 81. The Ms. Dēvāṅga Dāsimayya Purāṇa seems to agree with this view. SP, Intr. p. LX.

3 Vide CBP, Canto I. Ch. V. 25. p. 46. ('Cenna' means handsome in Kannada).

4 GRC, Ch. VIII. 15. p. 145.

5 Vide SS, Vol. II. Ch. IV. V. 3. p. 30.

6 SS, Vol. II. Ch. IV; CBP, Canto I. Ch. VI. 5-7. p. 58; GRC, Ch. VIII. 16-17. p. 145; PK, Ch. XIX. 10-11. pp. 270-271.

to systematise the Ṣaṭsthala doctrine. They called him by such titles as Mahājñāni,[1] Svayambhujñāni,[2] Ṣaḍusthalabrahmi[3] and Ṣaḍusthalacakravarti.[4] At the same time, he laid equal emphasis on devotion and knowledge. Nothing, not even the highest spiritual experience, meant anything to him unless it could be translated into action. Thought without action, he has said, is lame; action without thought is blind. No wonder they hailed him as *samatāprasādi*[5] and *sarvācārasampanna*;[6] for he lived what he professed. Only a perfect Śaraṇa could have instructed a redoubtable yōgi like Siddharāmayya in the Iṣṭaliṅga lore. In the remarkable debate recorded in the 10th chapter of the *Śūnyasampādane*, it was Cennabasavaṇṇa in particular who won the decisive battle for Iṣṭaliṅga and not only convinced the sceptical Siddharāmayya, bred in a different tradition of Śaivism, and gave him the Liṅga-dīkṣa, but seems actually to have confirmed Prabhudēva himself in his faith.[7]

Cennabasavaṇṇa is sometimes referred to as Cikkadaṇṇāyaka. Although, according to one source,[8] he was named Cikkadaṇṇāyaka at birth, it seems more likely that Cennabasavaṇṇa was so called later, when he held some important position under his uncle. This conjecture is borne out by Siṅgirāja,[9] Virūpākṣa Paṇḍita,[10] Harīśvara[11] and Cennappa,[12] who record that Cennabasavaṇṇa succeeded Basavaṇṇa as Minister at Kalyāṇa.[13]

As we saw in Volume II of the *Śūnyasampādane* (pp. 7–8), Cennabasavaṇṇa, with Maḍivāḷa Mācayya and other śaraṇas, was

1 SS, Vol. III. Ch. VIII. V. 62.
2 SS, Vol. III. Ch. VIII. V. 32.
3 SS, Vol. II. Ch. VI. V. 35. p. 274.
4 SS, Vol. II. Ch. VI. V. 24. p. 260.
5 SS, Vol. III. Ch. IX. V. 4.
6 SS, Vol. II. Ch. VI. V. 24. p. 260.
7 SS, Vol. III. Ch. X. V. 34.
8 BKSR, Story No. 219. 0.379.
9 SP, Ch. XLVIII. 47-48. p. 452.
10 CBP, Canto 5. Ch. IX. 20. p. 739.
11 PDP, Ch. IX. 187-191. pp. 351-2.
12 SL, Ch. XXII. p. 488.
13 Virūpākṣa Paṇḍita, Harīśvara (1606 A.D.) and Cennappa (c. 1750 A.D.) put the duration of Cennabasavaṇṇa's tenure of office at 3½ months. (Vide CBP, Canto 5, Ch. XXX. 26. p. 740; PDP, Ch. IX. 200. p. 354; SL, Ch. XXI, p. 457-59.)

obliged to leave Kalyāṇa. Most of these śaraṇas, under Cennabasavaṇṇa's leadership, came to Uḷavi, now a village in the North Kanara district of Mysore State, about 400 miles from Kalyāṇa, after giving a heroic fight to the royal army.[1] Some of these, including their leader, here withdrew from their earthly existence in about the year 1167. Thus ended the short but eventful life of Cennabasavaṇṇa.[2]

No definite information is available to us regarding Cennabasavaṇṇa's birth date. The cyclic years, Nandana and Rākṣasa,[3] mentioned as dates respectively of his birth and death, do not correspond with the accepted facts of Basavaṇṇa's life.[4] What these cyclic years clearly show, however, is that Cennabasavaṇṇa lived for 24 years, a span of life confirmed from other sources and sanctioned by tradition; and we may reasonably assume that Cennabasavaṇṇa was born about 1143 A.D.

In addition to the great impetus he lent to the Śaraṇa movement, giving to Vīraśaiva doctrine a clear and incisive definition and insisting upon the correspondence of life with faith and precept with practice, Cennabasavaṇṇa had, in his brief life, time to make voluminous contribution to Kannada literature. He is the author of the following works:

1. Ṣaṭsthala Vacana[5]
2. Karaṇa Hasuge
3. Miśrārpaṇa
4. Hiriya Mantragōpya
5. Pada Mantragōpya
6. Sakīlada Vacanagaḷu[6]
7. Ghaṭacakrada Vacana[7]

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1 *Cennabasava Purāṇa* and *Kālajñānada Vacanagaḷu* give us slightly differing accounts of the routes taken from Kalyāṇa to Uḷavi. But traces of the journey, and relics of their stay at and around Uḷavi, are found even to this day.

2 KV, p. 40.

3 KV, pp. 40-41.

4 SS, Vol. II. Ch. IV. Intr. pp. 1-8.

5 A collection of all of Cennabasavannṇ's vacanas, including these, has been published by Karnatak University, Dharwar, under the title 'Cannabasavaṇṇanavara Vacanagaḷu'.

6 CBV, Intr. p. 230.

7 KKC, Vol. 1. Appendix 1. p. 38.

The following works are also attributed to him:[1]

1. Rājayōgada Vacana
2. Rudra Bhāratada Śṛṣṭi.

As observed at the outset, the name of Cennabasavaṇṇa is closely and invariably associated with those of Prabhudēva and Basavaṇṇa. Vīraśaiva tradition seems to have assigned to each member of this trinity his particular rôle. For instance, if Basavaṇṇa represented the Existence aspect, and Prabhudēva the Delight aspect of *Saccidānanda*, Cennabasavaṇṇa stood for the aspect of Consciousness. Similarly, while Basavaṇṇa and Prabhudēva correspond respectively to the Guru and the Jaṅgama principle, Cennabasavaṇṇa corresponds to the principle of Liṅga Itself: while of the three principles that make up the Absolute Reality, Basavaṇṇa is the gross, Prabhudēva the causal, and Cennabasavaṇṇa the subtle. Whatever the theological sophistication implicit in this kind of rigorous attribution of rôles, the preeminent place assigned to Cennabasavaṇṇa in each of these bears witness to the high regard in which he was held, and has since been held, both as thinker and as saint. Basavaṇṇa's last vacana indicates at once their close association in a common mission and their several rôles:

You've come to do the work
That I have come to do;
I have come to do the work
That you have come to do;
Allama Prabhudēva has come
To do the work that you and I
Have come to do...
And so, in a few days,
Kalyāṇa was a lamp,
I was the oil,
Cennabasavaṇṇa the wick,
Prabhudēva was the light of it.
However, the lamp is broke,
The oil is dry, the wick is burnt, the light[2]
Extinct!

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1 KKC, Vol. I. p. 176.
2 KV, p. 43.

INTRODUCTION

to the

SAMPĀDANE OF CENNABASAVAṆṆA

The opening of this chapter is rather dramatic. Cennabasavaṇṇa, supposed to receive instruction from Prabhudēva, actually starts testing the latter, the hero of this divine drama.

While Prabhudēva and Basavaṇṇa are absorbed in discoursing about high mystical experiences, Cennabasavaṇṇa intervenes and poses a question. Basavaṇṇa is a Bhakta and Prabhudēva a Jaṅgama, who stand for devotion and knowledge. Are they really that? If so, the ultimate goal for both is nothing short of mutual communion. Cennabasavaṇṇa is, therefore, right in wanting to know whether the Bhakta and the Jaṅgama have achieved oneness. He rather hurls this question at Prabhudēva and Basavarāja. Is there real communion between the two? If so, why this endless discourse and this talk of symbol on the palm? Perfect Sāmarasya presupposes absolute silence.

This is a perplexing, even an embarrassing, question. But Prabhudēva is more than a match for it. Prabhudēva's answer flashes out. Basavaṇṇa is a real Bhakta, and himself a real Jaṅgama, and there is perfect identity between them. And why? Basavaṇṇa, whose other name is Bhakta, is untouched by the body. As a matter of fact, he has no life or soul to call his own, and so is at one with the Reality. As regards himself, a Jaṅgama, he has found abode in Basavaṇṇa's inner and outer being. This is an abode which is absolutely free from all care and where a Jaṅgama, an embodiment of supreme knowledge, can live or lives from eternity to eternity. Is there an 'I' for a Jaṅgama? He is completely absorbed and assimilated by the Bhakta. On the other hand, the Bhakta, or the principle of devotion, glows in the heart of the Jaṅgama. It is the classic relation between camphor and fire.

Cennabasavaṇṇa is apparently satisfied, but further develops the same theme, throwing some more light on it. He can see the inseparable oneness of knowledge and devotion represented by Prabhudēva and Basavaṇṇa. The one is incomplete without the other. Though Prabhudēva and Basavaṇṇa seem to be different,

in reality they are essentially one. Cennabasavaṇṇa makes this point very clear:

If Jaṅgama lose himself in Bhakta,
A Bhakta now, he tastes the bliss
Of an essential unity,
In self-transcendence of all act.

If Bhakta lose himself in Jaṅgama,
Behold, one must destroy
All sense of master and servant,
Cancel all bonds and doubts,
Annihilate
Knowledge and ignorance, and live
An independent Śivācāri.

1. Body:

What is the rôle the body plays in attaining the Divine? Cennabasavaṇṇa's appraisal of the body is noteworthy. How could one get the divine vision without the body? How could one attain to the divine knowledge without the body? And how could one have the divine grace without it? This is why the body is regarded as a gift of the divine grace (Prasādakāya). The flesh, far from being hateful, is adorable inasmuch as it contains the seeds of divinity:

Through body's grace it is
Liṅga is found;
Through body's grace it is
Jaṅgama is found;
Through body alone are found
The riches of Prasāda.
O Lord Kūḍala Cennasaṅgama,
It's thanks to body that I
Found you!

2. Knowledge:

There are gradations in the knowledge of the Reality. The higher knowledge is concerned with the deepest Reality, which is beyond

the senses, the intellect, or any other instrument of knowledge. It is this that Prabhudēva wants to drive home to Cennabasavaṇṇa, who claims to know it with the aid of the Guru.

To Prabhudēva, Cennabasavaṇṇa is the Mahājñāni, or great seer, and he and Cennabasavaṇṇa belong to the same tradition of teachers. But Cennabasavaṇṇa will not accept the compliment, for what knowledge he has is entirely due to the grace of Kūḍala Cennasaṅgayya. He is no independent seer.

Prabhudēva objects that no knowledge can be real knowledge which depends on outside factors, whether it be Liṅga, or Guru, or any other. To hope to realise the existence of Liṅga on the strength of the teacher's instructions is a fantasy. Self-knowledge or self-experience is self-begotten (Svayaṁbhu). It needs no guide, instruction or direction. Does one require guidance to come to one's own self? After a detailed discussion Cennabasavaṇṇa is fully convinced. Before you come to grasp the Absolute Reality, he remarks, there is Guru, Liṅga, Jaṅgama and Prasāda. Once you grasp It, none of these exist. There is only 'svaya', oneself, and no 'para', the other:

Before you reach, Guru is there;
Liṅga is there,
Jaṅgama and Prasāda.
After you reach, there is
Neither Guru nor Liṅga.

In Kūḍala Cennasaṅga,
In you has been seen
That there's no other, but only the self:
See that, Prabhu!

3. Discipline:

As suggested by Siddhavīraṇṇa in the opening verse, the concept of discipline or practice finds an important place in this chapter. Prabhudēva opens the discussion about Ācāra, or discipline, by requesting Cennabasavaṇṇa to give him the 'alms' of discipline, as Cennabasavaṇṇa's body is suffused with it. Cennabasavaṇṇa, however, flatly declines; it is Basavaṇṇa who knows what discipline is. One can have it only by practising it. Basavaṇṇa, having practised

all disciplines, is richly endowed with it: *Sarvācārasaṁpattu* (wealth of discipline).

Still, Prabhudēva wishes to know from Cennabasavaṇṇa the nature of discipline as practised by Basavaṇṇa.

To know and to understand or even to experience the Absolute Reality, is not as difficult as to put it into practice. One may have realised the principles of Guru, Liṅga, Jaṅgama and Prasāda, which are the different faces of the one Reality. But the important thing is: Has he incorporated these in his inner and outer being? Are they functioning through his body, life and mind?

According to Cennabasavaṇṇa, Guru, Liṅga, Jaṅgama and Prasāda have not only been incorporated by Basavaṇṇa, they also flow through him in the form of practice, namely, sadācāra, śivācāra, samayācāra, brahmācāra. Perhaps, the divine energy which gets 'solidified' into action is called Ācāraliṅga. Basavaṇṇa is what he is because of his practice of the Divine. A further development of the thought can be seen in the song sung by Cennabasavaṇṇa:

How can I speak about
The drum of Discipline?
It glitters in the Light!

The Discipline
Of the Most High,
Both twain and one,
Declares the way of Discipline,
Of Knowledge born.

Standing upon
The slope of a crystal hill,
A pot, inside
And outside, glows!

If you go cut
A hill of alchemic stone,
And the held chisel
And mallet change to it,
There, then, is Discipline....
....

4. Bhakti:

Prabhudēva, however, does not seem to be fully satisfied with this account of Basavaṇṇa's Ācāra. He wants to probe into the subtleties of devotion which is the impelling force of all kinds of discipline. *Dāsohaṁbhāva*, or *Dāsōha* as it is commonly called, is one of the disciplines enjoined upon a Vīraśaiva. Prabhudēva wants to test such a discipline. 'What use is it', says he, 'to do service so long as the duality between Liṅga and Jaṅgama on the one hand and the serving devotee on the other persists?' Such a separative *bhakti* will never lead to the One Reality, any more than separative knowledge does. Only through the harmonious blend of unitive knowledge and unitive love can one attain the synthetic experience of the Divine.

Cennabasavaṇṇa, however, knows that Basavaṇṇa is a perfect blend of love and knowledge which are commonly termed *Śivādvaita bhakti* and *Śivādvaita jñāna* by Vīraśaivas. Indeed, the whole Ṣaṭsthala philosophy is founded on unitive knowledge and unitive love. Difference is, of course, a hard fact of experience; but when the Divine Consciousness dawns, all difference melts into the One.

5. Śaraṇa:

One who has reached the level of Realisation is a Śaraṇa. According to Cennabasavaṇṇa, Basavaṇṇa is such a one; and he says so in as many as eight vacanas (Vs. 44–51). The way of a Śaraṇa, though in the flesh, is uncommon. He is free from Nature's attributes. Though he seems to be attached to body, life and soul, he is free from all earthly taints. He is free to live, to move, to do as he likes. The words 'attachment' and 'non-attachment' do not apply to him. His vital breath, gathered up in Liṅga, is filled with Prasāda, the grace divine on which his body subsists. His life knows no effort, it is natural and spontaneous. A Śaraṇa cannot be described as embodied or disembodied. He is neither visible nor invisible. Standing above all desire and desirelessness, he makes no distinction between the visible and the invisible, between the outward and the inward, the partite and the impartite. When the sense of 'I' is completely gone, could there be any 'I' or 'you' for the all-pervading divine consciousness that a Śaraṇa is? He is free, eternally and in everything free. Wherever he be, it is he

who originates all becoming and difference. He is the consciousness of all consciousnesses and the inseparable Drop (*bindu*) in Liṅga. To such a vastness the Śaraṇa has grown. Such a Śaraṇa you cannot call either an ascetic or a man of the world. Though in the world, he is far above it. Having attained to Liṅgahood, he is in no way inferior to Liṅga.

6. Prāṇaliṅga:

The problem of the relationship between Prāṇa, or vital breath, and Liṅga arises when Prabhudēva puts forth his view, as we have seen, that knowledge is no knowledge which comes from some outside agency, be it Guru, Liṅga or Jaṅgama. Cennabasavaṇṇa wishes to know how Prabhudēva got his knowledge without the aid of Liṅga. To get his Liṅga from Animiṣa, his Guru, did he not kill him? If knowledge were Svayaṁbhu, where was the need of such a crime? Cennabasavaṇṇa actually condemns Prabhudēva as breaker of vows (*vṛtagēḍi*). Prabhudēva argues in self-defence that the Guru can never be killed and never dies. Animiṣa is still breathing through the Liṅga on his palm. He is not dead, but quite alive, through the knowledge in his mind and through Basavaṇṇa sitting before him hale and hearty. Is not Basavaṇṇa their teacher's teacher? What Animiṣa was in his most profound depths was never born, nor will ever die. He is as eternal as eternity itself. Cennabasavaṇṇa here points out to Prabhudēva that duality in knowledge, with which he was charged, is clearly perceptible in Prabhudēva too. I and my teacher, I and my Iṣṭa-Liṅga, do not these terms declare the duality of the knower and the known? or, between Prabhudēva and his Guhēśvaraliṅga seated on his palm? But Prabhudēva replies with all serenity:

> The moment the Liṅga on the palm
> Has entered the mind;
> The moment the Liṅga in the mind
> Has entered the highest point;
> The moment the highest point
> Has entered all my limbs;
> Is there still scope
> For a sense of difference?

Once the Prāṇaliṅga called Guhēśvara
Is fused with me, to form
An amalgam, there is no two!

When Prāṇa is kindled by the Liṅga-light and is thus transformed into Prāṇa-Liṅga, and Aṅga is illumined by the same Light and all its being is aglow with divine effulgence, can there be place for duality?

Prabhudēva, in clarifying his own position, perhaps intends to indirectly instruct Cennabasavaṇṇa in the Prāṇa-Liṅga lore. Some verses of the song Prabhudēva sings of Prāṇa-Liṅga deserve quotation:

. . . .

The splendour, shining like a flawless gem,
Is filled with Prāṇaliṅga in all nine nerves.
The Sound that emanates, beyond
All microcosms and macrocosms,
Is the way you go to the Absolute
Above the dawning of the heavens.

. . . .

Having swallowed the darkness of the mind,
Having swallowed the light of the Absolute,
He who has swallowed the rub of words, is full.
There's no measuring the magnitude
Of Prāṇaliṅga—the immaculate light
Of Truth, when Virtue stands in Truth.

He is the heart wherein
The master of six systems dwells;
For whom, wherever he be,
Both earth and Heaven are the same;
The light of the lotus of the heart
Having been poured into the Supreme,
The peace points to the supreme height.

7. Cennabasavaṇṇa:

Cennabasavaṇṇa, though quite young in age, is quite mature in knowledge and in spiritual experience. He is not only an adventurer in the field of self-knowledge and spiritual experience, but

also the great builder of a system. The closing vacana of this chapter is an illustration of this. According to Basavaṇṇa, Cennabasavaṇṇa was not only the first to realise the identity between Prāṇa and Liṅga and the vital importance of Śivācāra, but also established the fivefold discipline[1]—Guru, Liṅga, Jaṅgama, Pādōdaka and Prasāda, and set up the hierarchy of Ṣaṭsthala as well. For his yōgic and spiritual experience we have Prabhudēva's witness in vacana No. 9. His description of the discipline (Vs. 16–18) and Śaraṇahood (Vs. 44–51) of Basavaṇṇa shows his profound insight into things spiritual. Also, his power of reasoning and method of analysis are remarkable.

Another remarkable trait of his personality is his fearlessness. A free and independent mind, he never hesitates to question authority. At the very beginning of the chapter, when Basavaṇṇa and Prabhudēva are deeply absorbed in a high philosophical discourse, Cennabasavaṇṇa dares to test the oneness of Basavarāja and Prabhudēva. His remarks:

Basavaṇṇa has taken that which is,
Allama has taken what is not;
Whom, then, shall I approve,
Whom disapprove?

Though both are rich in stubbornness,
I do not see,
O Kūḍala Cennasaṅgama Lord,
That they are rich in Liṅga

abundantly prove that he will stop at nothing in his search for truth. Indeed, his primary concern is truth and knowledge, not personalities. It needed knowledge and experience, fearlessness and independence of judgment to challenge such great teachers. In this he is in glaring contrast to Basavaṇṇa, his uncle and preceptor.

With this fearlessness Cennabasavaṇṇa combined respect and admiration for what is great and noble, and he is ever ready to bow down to Prabhudēva and Basavaṇṇa and to acknowledge his debt to them. And he never seems to tire of paying tributes to Basavaṇṇa.

1. SS, Vol. III. Ch. VIII. V. 84.

ಶ್ರೀಗುರುಬಸವಲಿಂಗಾಯ ನಮಃ

ಪ್ರಭುದೇವರ

ಶೂ ನ್ಯ ಸಂ ಪಾ ದ ನೆ

ಅಷ್ಟಮೋಪದೇಶ

ಚೆನ್ನಬಸವೇಶ್ವರನ ಸಂಪಾದನೆ

ಆಚಾರಭಕ್ತಿಯುಜೀವಿನ
ಸೂಚನೆಯಂ ಪ್ರಾಣ ಲಿಂಗ ಸಮರಸಮಂ ಪ್ರಭು
ವಾ ಚೆನ್ನಬಸವರಾಜಗೆ
ಸೂಚಿಸಿದುದ ಪೇಳ್ವೆ ಶರಣಜನರಹುದೆನ್ನಲ್

ŚRĪGURUBASAVALIṄGĀYA NAMAḤ

PRABHUDĒVARA

ŚŪNYASAṀPĀDANE

AṢṬAMŌPADĒŚA

Cennabasavēśvarana Saṁpādane

ācārabhaktiyaṟivina
sūcaneyaṁ prāṇa liṅga samarasamaṁ Prabhu
vā Cennabasavarājage
sūcisiduda pēḷve śaraṇajanarahudennal

SALUTATION TO THE GLORIOUS GURU

BASAVALIṄGA

PRABHUDĒVA'S

ŚŪNYASAṀPĀDANE

THE EIGHTH LESSON

SAṀPĀDANE OF CENNABASAVAṆṆA

What means devotion, practice, knowledge
And consubstantial union of Prāṇa with Liṅga,
Conveyed by Prabhu to Cennabasavarāja
I tell, so that the śaraṇas approve.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ತಮ್ಮೊಳು ತಾವು ಮಹಾನುಭಾವಗೋಷ್ಠಿಯಂ ಮಾಡುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದೊಳು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಪ್ರಭುದೇವರ ಬಸವರಾಜದೇವರ ಸಮರಸಭಾವಮಂ ಪರೀಕ್ಷಿಸಿ ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru tammoḷu tāvu mahānubhāvagōṣṭhiyaṁ māḍuttirpa prastāvadoḷu, Cikkadaṇṇāyakaru ā Prabhudēvara Basavarājadēvara samarasabhāvamaṁ parīkṣisi nōḍuva prastāvada vacana :

For example: the vacana which tells how, while Prabhudēva and Lord Basavarāja were discoursing between themselves of high experiences, Cennabasavaṇṇa scans the oneness between Prabhudēva and Lord Basavarāja:

೧

ಒಂದಱೊಂದಱ ಸಂಬಂಧ ಮತ್ತೊಂದಕ್ಕಳವಡದು.
ಕಂದನೊಳಗಣ ಸ್ವಪ್ನ ಮುಂದುದೋಱುವುದೆ ?
ಚಂದ್ರಕಾಂತದ ಶಿಲೆಯಲ್ಲಿ ರತ್ನವ ಕಂಡೆನೆಂಬ
ಅಹಂಕಾರ ನಿನಗೇಕೆ ಶರಣಾ?
ಕೈಯ ಕುಱುಹಳಿಯದು, ಬಾಯ ಮೊಱೆ ಮಿಗೆವರಿಯುತ್ತಿದೆ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಬಸವನೂ ಪ್ರಭುವೂ ಇಬ್ಬರೂ ಮರುಳಾದರು !

ondaṟondaṟa saṁbandha mattondakkaḷavaḍadu.
kandanoḷagaṇa svapna mundudōṟuvude ?
candrakāntada śileyalli ratnava kaṇḍeneṁba
ahaṁkāra ninagēke śaraṇā ?
kaiya kuṟuhaḷiyadu, bāya moṟe migevariyuttide.
Kūḍalacennasaṅgayyanalli
Basavanū Prabhuvū ibbarū maruḷādaru !

The bond between each and each
Has not been realised.

Can a child's dream
Present itself?

O Śaraṇa, why should you hug
The pride of having seen
The jewel in the Candrakānta stone?

The symbol in the hand does not surcease,
The clamour of the lips, in spate,
Exceeds the bounds.

Basava and Prabhu have both
Befooled themselves,
In Kūḍala Cennasaṅgama.

೨

ಮತ್ತಂ,
ಉಂಟೆಂಬುದ ಬಸವಣ್ಣ ಕೊಂಡ. ಇಲ್ಲೆಂಬುದನಲ್ಲಮ ಕೊಂಡ.
ಇನ್ನಾರನಹುದೆಂಬೆನು? ಇನ್ನಾರನಲ್ಲೆಂಬೆನು ?
ಇವರಿಬ್ಬರೂ ಛಲಕ್ಕೆ ಸಂಪನ್ನರಲ್ಲದೆ,
ಲಿಂಗಸಂಪನ್ನರ ಕಾಣೆ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ !

mattaṁ,
uṇṭeṁbuda Basavaṇṇa koṇḍa. illeṁbudanallama koṇḍa.
innāranahudeṁbenu? innāranalleṁbenu?
ivaribbarū chalakke saṁpannarallade,
liṅgasaṁpannara kāṇe Kūḍalacennasaṅgamadēvā!

Again:
Basavaṇṇa has taken that which is;
Allama has taken what is not.
Whom, then, shall I approve,
Whom disapprove?

Though both are rich in stubbornness,
I do not see,
O Kūḍala Cennasaṅgama Lord,
That they are rich in Liṅga.

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪರೀಕ್ಷಿಸಿ ನೋಡಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರೊಡನೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru parīkṣisi nōḍalu, idakke Prabhudēvaru Cikkadaṇṇāyakaroḍane nirūpisida prastāvada vacana:

The vacana which tells what, on Cennabasavaṇṇa testing them, Prabhudēva thereupon remarked to Cennabasavaṇṇa:

೩

ಅಂಗಸಂಸಾರ ಲಿಂಗದಲ್ಲಿ ಅಱತು,
ಕಾಯವೆಂಬ ಸಂಬಂಧಸಂಶಯವಳಿದು,
ನಿಸ್ಸಂದೇಹಿಯಾಗಿಪ್ಪನು ನೋಡಾ ಬಸವಣ್ಣನು.
ಪ್ರಾಣ ಭಾವವೆಂಬ ಶಂಕೆ ತಲೆದೋಱದೆ,
ನಿಶ್ಯಂಕ ನಿಜೈಕ್ಯನಾಗಿಪ್ಪ ನೋಡಾ ಬಸವಣ್ಣನು,
ಆ ಬಸವಣ್ಣನ ಅಂತರಂಗದಲ್ಲಿ ನಿಶ್ಚಿಂತನಿವಾಸಿಯಾಗಿರ್ದೆನು.
ಆ ಬಸವಣ್ಣನ ಬಹಿರಂಗದಲ್ಲಿ ನಿರಾಲಂಬಜ್ಞಾನಿಯಾಗಿರ್ದೆನು.
ನಾನು ಬಸವಣ್ಣನೊಳಗೆ ಅಳಿದುಳಿದೆನು.
ಬಸವಣ್ಣನೆನ್ನ ಅಂತರಂಗದೊಳಗೆ ನಿಜನಿವಾಸಿಯಾಗಿರ್ದನು.
ಒಂದಕ್ಕೊಂದ ಬಿಚ್ಚಿ ಬೇಱುಮಾಡಬಾರದು ನೋಡಾ !
ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವ ಪ್ರಭುವೆಂಬ
ಎರಡು ಭಾವಭ್ರಾಂತಿಯಳಿದುಳಿದು
ನಿಭ್ರಾಂತಿಯೆಡೆಗೊಂಡಿತ್ತು ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

aṅgasaṁsāra liṅgadalli aṟatu,
kāyaveṁba saṁbandhasaṁśayavaḷidu,
nissandēhiyāgippanu nōḍā Basavaṇṇanu.
prāṇa bhāvaveṁba śaṅke taledōṟade,
niśyaṅka nijaikyanāgippa nōḍā Basavaṇṇanu.
ā Basavaṇṇana antaraṅgadalli niścintanivāsiyāgirdenu.
ā Basavaṇṇana bahiraṅgadalli nirālaṁbajnāniyāgirdenu.
nānu Basavaṇṇanoḷage aḷiduḷidenu.
Basavaṇṇanenna antaraṅgadoḷage nijanivāsiyāgirdanu.
ondakkonda bicci bēṟumāḍabāradu nōḍā!
Guhēśvarana śaraṇa Saṅganabasava Prabhuveṁba
eraḍu bhāvabhrāntiyaḷiduḷidu
nibhrāntiyeḍegoṇḍittu nōḍā Cennabasavaṇṇā!

Lo, Basavaṇṇa has
In Liṅga dried his corporal being,
Got rid of all the body's bonds and doubts,
And lives exempt from every doubt.

Lo, Basavaṇṇa has
Cancelled all doubt of life and self,
And lives from all doubts free,
At one with the Reality.

In that Basavaṇṇa's inmost heart
I dwelt,
Free from all care.

In that Basavaṇṇa's outer being
I dwelt,
An independent Seer.

Perishing, I remained
In Basavaṇṇa.

Basavaṇṇa, in his turn,
Lay in my heart, his true abode.

Lo, we may not be torn apart!

Look you, Cennabasavaṇṇa,
Saṅgana Basava, Guhēśvara's śaraṇa,
And Prabhu have overcome
The illusion of being twain
And now remain as one,
Illusionless.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva making this remark, Cennabasavaṇṇa submitted thereon:

೪

ಭಕ್ತ ಜಂಗಮದ ಸಕೀಲಸಂಬಂಧವೆಂತಿರ್ಪುದನಾರು ಬಲ್ಲರಯ್ಯಾ ?
ಅದು ಉಪಮಾತೀತ.
ಭಕ್ತನೊಳಗೆ ಜಂಗಮವಡಗಿದಡೆ,
ಭಕ್ತನಾಗಿ ಕ್ರಿಯಾನಿಷ್ಪತ್ತಿಯಲ್ಲಿ ಸಮರಸಸುಖಿಯಾಗಿಪ್ಪನು ನೋಡಯ್ಯಾ.
ಜಂಗಮದೊಳಗೆ ಭಕ್ತನಡಗಿದಡೆ,
ಕರ್ತೃ ಭೃತ್ಯಭಾವವಳಿದು, ಸಂಬಂಧಸಂಶಯ ತಲೆದೋಱದೆ,
ಅಱಿವಱಿತು, ಮಱಹು ನಷ್ಟವಾಗಿ
ಸ್ವತಂತ್ರ ಶಿವಾಚಾರಿಯಾಗಿರಬೇಕು ನೋಡಯ್ಯಾ !

ಈ ಉಭಯಭಾವದ ಸಂಗದ ಪರಿಣಾಮವ ಕಂಡು,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವ ಪ್ರಭುದೇವರ
ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು !

bhakta jaṅgamada sakīlasaṁbandhaventirpudanāru ballarayyā?
adu upamātīta.
bhaktanoḷage jaṅgamavaḍagidaḍe,
bhaktanāgi kriyāniṣpatiyalli samarasasukhiyāgippanu nōḍayyā.
jaṅgamadoḷage bhaktanaḍagidaḍe,
kartṛ bhṛtyabhāvavaḷidu, saṁbandhasaṁśaya taledōṟade,
aṟivaṟatu, maṟahu naṣṭavāgi
svatantra śivācāriyāgirabēku nōḍayyā!
ī ubhayabhāvada saṅgada pariṇāmava kaṇḍu,
Kūḍalacennasaṅgayyanalli Basava Prabhudēvara
śrīpadakke namō namō endu badukiḍenu!

Who knows
What bonds are found to bind
Bhakta and Jaṅgama?
Beyond telling it is!

If Jaṅgama lose himself in Bhakta,
A Bhakta now, he tastes the bliss
Of an essential unity,
In self-transcendence of all act.

If Bhakta lose himself in Jaṅgama,
Behold, one must destroy
All sense of master and servant,
Cancel all bonds and doubts,
Annihilate
Knowledge and ignorance, and live
An independent Śivācāri.

Seeing the bliss begot
Of the union of these
Once felt as twain,
Before Kūḍala Cennasaṅgama,

Reciting Hail, O hail!
To the glorious feet
Of Basava-Prabhu, I'm saved.

ಮತ್ತಂ, ೫

ಎನ್ನ ಅಱಿವಿನ ಕಣ್ಣ ಕತ್ತಲೆಯ ಕಳೆಯಬಲ್ಲರೆ,
ಸಂಗನಬಸವಣ್ಣನಲ್ಲದೆ ಮತ್ತಾರನೂ ಕಾಣೆನು.
ಎನ್ನ ಭಾವವ ನಿರ್ಭಾವದಲ್ಲಿ ನಿಲಿಸಿ,
ನಿಶ್ಶೂನ್ಯವ ಮಾಡಿ ಪರಮಸುಖದೊಳಿರಿಸುವರೆ,
ಅಲ್ಲಮಪ್ರಭುದೇವರಲ್ಲದೆ ಮತ್ತಾರನೂ ಕಾಣೆನು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಬಸವ ಪ್ರಭುದೇವರ
ಶ್ರೀಚರಣಕ್ಕೆ ಶರಣೆಂದು ಬದುಕಿದೆನು !

mattaṁ,
enna aṟivina kaṇṇa kattaleya kaḷeyaballare,
Saṅganabasavaṇṇanallade mattāranū kāṇenu.
enna bhāvava nirbhāvadalli nilisi,
niśśūnyava māḍi paramasukhadoḷirisuvare,
Allamaprabhudēvarallade mattāranū kāṇenu.
Kūḍalacennasaṅgamadēvaralli Basava Prabhudēvara
śrīcaraṇakke śaraṇendu badukidenu!

Again:
Besides Saṅgana Basavaṇṇa,
None other I see who can
Dispel the darkness from the eye
Of consciousness!

Besides Allama Prabhu,
None other I see who can
Confirm my will in will-lessness
And turn me into absolute void,
So I may taste,
Made into an empty cup,
The supreme Bliss!

I bow before the glorious feet
Of Basava–Prabhudēva,
And I am saved,
In Kūḍala Cennasaṅgama.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರನೂ ಪ್ರಭುದೇವರನೂ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರನೂ ಚೆನ್ನಬಸವರಾಜದೇವರನೂ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Basavarājadēvaranū Prabhudēvaranū stōtramaṁ māḍalu, ā Prabhudēvaru Basavarājadēvaranū Cennabasavarājadēvaranū stōtramaṁ māḍida prastāvada vacana :

The vacana which tells how, Cennabasavaṇṇa singing the praises of Lord Basavarāja and Prabhudēva, the latter sang the praises of Lord Basavarāja and Lord Cennabasavarāja:

೬

ಬಸವಣ್ಣ ಎಂಬಲ್ಲಿ, ಎನ್ನ ಕಾಯ ಬಯಲಾಯಿತ್ತು.
ಚೆನ್ನಬಸವಣ್ಣ ಎಂಬಲ್ಲಿ, ಎನ್ನ ಪ್ರಾಣ ಬಯಲಾಯಿತ್ತು.
ಈ ಉಭಯಸ್ಥಲದ ನಿರ್ಣಯದ ನಿಷ್ಪತಿ,
ಗುಹೇಶ್ವರಲಿಂಗ ಸಾಕ್ಷಿಯಾಗಿ,
ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ಸಾಧ್ಯವಾಯಿತ್ತು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

Basavaṇṇa eṁballi, enna kāya bayalāyittu.
Cennabasavaṇṇa eṁballi, enna prāṇa bayalāyittu.
ī ubhayasthalada nirṇayada niṣpati,
Guhēśvaraliṅga sākṣiyāgi,
Cennabasavaṇṇaninda sādhyavāyittu kāṇā Saṅganabasavaṇṇā.

In just saying Basavaṇṇa,
My body melted into nought!

In just saying Cennabasavaṇṇa,
My life dissolved to nought!

Look you, Saṅgana Basavaṇṇa,
Let Guhēśvaraliṅga bear witness,
It is thanks to Cennabasavaṇṇa
That the consummation of
Those twain states could be.

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರನೂ ಚಿಕ್ಕದಣ್ಣಾಯಕರನೂ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakara stōtramaṁ māḍalu, Basavarāja-dēvaru Prabhudēvaranū Cikkadaṇṇāyakaranū stōtramaṁ māḍuva prastāvada vacana :

The vacana which tells how, on (Prabhu) singing the praises of Cennabasavaṇṇa, Lord Basavarāja sang the praises of Prabhudēva and Cennabasavaṇṇa:

೭

ಅಂಗದ ಮೇಲೆ ಲಿಂಗ ಸ್ವಾಯತವಾಗಿ
ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿದರೆ ಭವ ಹಿಂಗದೆಂದು,
ಪ್ರಾಣದ ಮೇಲೆ ಲಿಂಗಸ್ವಾಯತವ ಮಾಡಿ,
ಎನ್ನಂತರಂಗವ ಶುದ್ಧವ ಮಾಡಿ,
ಲಿಂಗೈಕ್ಯದ ಹೊಲಬ ತೋಱಿದನಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣನು.
ಕಾಯದ ಕಳವಳ ದಾಸೋಹಮುಖದಲ್ಲಿ ಅಲ್ಲದೆ ಹಱಿಯದೆಂದು,
ಜಂಗಮಮುಖ ಲಿಂಗವಾಗಿ ಬಂದು, ಎನ್ನ ಶಿಕ್ಷಿಸಿ ರಕ್ಷಿಸಿ,
ಎನ್ನ ಸಂಸಾರದ ಪ್ರಕೃತಿಯ ಹಱಿದನಯ್ಯಾ ಪ್ರಭುದೇವರು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಪ್ರಭುದೇವರ ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದಿಂದಲಾನು ಬದುಕಿದೆನು !

aṅgada mēle liṅga svāyatavāgi
liṅgārcaneya māḍidare bhava hiṅgadendu,
prāṇada mēle liṅgasvāyatava māḍi,
ennantaraṅgava śuddhava māḍi,
liṅgaikyada holaba tōṟidanayyā Cennabasavaṇṇanu.
kāyada kaḷavaḷa dāsōhamukhadalli allade haṟiyadendu,
jaṅgamamukha liṅgavāgi bandu, enna śikṣisi rakṣisi,
enna saṁsārada prakṛtiya haṟidanayyā Prabhudēvaru.
Kūḍalasaṅgamadēvaralli
Prabhudēvara Cennabasavaṇṇana karuṇadindalānu badukidenu !

Well knowing there's no end
Of births if merely you adopt
The Liṅga on your body and worship it,
Cennabasavaṇṇa
Invested Liṅga on my very life,
And, purifying my heart,
Taught me the way to be
At one with Liṅga.

Because the corporal cares cannot be hushed
Except through service, Prabhudēva
Came—Liṅga in Jaṅgama-guise—
And saving me with discipline,
Cancelled the nature of my worldly bonds.

Through Prabhudēva's
And Cennabasavaṇṇa's grace
I'm saved,
In Kūḍala Saṅgama.

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ವಚನ:

mattaṁ Basavarājadēvaru Cikkadaṇṇāyakara stōtramaṁ māḍuva vacana:

Again: The vacana which tells how Lord Basavarāja sang the praises of Cennabasavaṇṇa:

೮

ಭೂಮಿಯ ಸಾರದಲೊಂದು ತರು ಬೆಳೆಯಿತ್ತು.
ನವರಸಫಲವನಿತ್ತಿತ್ತು ನೋಡಾ!
ಏನೆಂದಱಿಯದೆ, ಎಂತೆಂದಱಿಯದೆ ಮರುಳಾದೆನು ನಾನು.
ಮಾರಾರಿಯ ಬಲೆಯಲ್ಲಿ ಸಿಲುಕಿದೆನಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಚೆನ್ನಬಸವಣ್ಣನಿಂದಲಾನು ಬದುಕಿದೆನು!

bhūmiya sāradalondu taru beḷeyittu.
navarasaphalavanittittu nōḍā!
ēnendaṟiyade, entendaṟiyade maruḷādenu nānu.
mārāriya baleyalli silukidenayyā.
Kūḍalasaṅgamadēvayyā,
Cennabasavaṇṇanindalānu badukidenu!

From the earth's sap there grew a tree:
Behold, what fruit,
New-flavoured fruit, it gave!

Not knowing what or how,
I was perplexed...

Caught in the net of Kāma's foe,
Through Cennabasavaṇṇa I'm saved,
O Kūḍala Saṅgama!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Prabhudēvaru Cennabasavarājadēvara stōtramaṁ māḍida prastāvada vacana:

Again: The vacana which tells how Prabhudēva sang the praises of Lord Cennabasavarāja:

೬

ಬೆಳಗುವ ಜ್ಯೋತಿಯ ತಿರುಳಿನಂತೆ
ಹೊಳೆವ ಕಂಗಳ ಕಾಂತಿಯೊಳಹೊಱಗೆನ್ನದೆ ಅಳವಟ್ಟ
ಶಿವಯೋಗಿಯ ಕಂಡೆ ನೋಡಾ!
ನಿಜ ಉಂಡ ನಿರ್ಮಳದ ಘನವ ಕಂಡು ಬೆಱಗಾದೆ ನಾನು!
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನಿಂದಲಾನು ಬದುಕಿದೆನು!

beḷaguva jyōtiya tiruḷinante
hoḷeva kaṅgaḷa kāntiyoḷahoṟagennade aḷavaṭṭa
Śivayōgiya kaṇḍe nōḍā!
nija uṇḍa nirmalada ghanava kaṇḍu beṟagāde nānu!
Guhēśvaraliṅgadalli Cennabasavaṇṇanindalānu badukidenu!

A Śivayōgi I saw
Who has, both in and out,
A splendour of blazing eyes,
As if the very essence of radiant Light!

I was amazed to see
The glory of the Immaculate
Who has incorporated Reality!

Through Cennabasavaṇṇa
I'm saved,
In Guhēśvaraliṅga.

ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಕೊಂಡಾಡಿದ ವಚನ:

Cennabasavarājadēvaroḍane Basavarājadēvaru Prabhudēvara koṇḍāḍida vacana:

The vacana which tells how Lord Basavarāja praised Prabhu-dēva to Lord Cennabasavaraja:

೧೦

ಕಂಗಳಲ್ಲಿ ಕರಸ್ಥಲದ ನೋಟ.
ಅಂಗವಿಕಾರವೆಂಬುದನಱಿಯ ನೋಡಾ !
ಮನದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲಣ ಅನುಭಾವ ಗಮನಗೆಟ್ಟು,
ಭಾವ ನಿರ್ಭಾವವೆಂಬುದನಱಿಯ ನೋಡಾ !
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಪ್ರಭುದೇವರಿಂದಲಾನು ಬದುಕಿದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

kaṅgaḷalli karasthalada nōṭa.
aṅgavikāravembudanaṟiya nōḍā!
manada koneya moneya mēlaṇa anubhāva gamanageṭṭu,
bhāva nirbhāvavembudanaṟiya nōḍā!
Kūḍalasaṅgamadēvaralli
Prabhudēvarindalānu badukidenu kāṇā Cennabasavaṇṇā!

A gaze upon the palm
Is in the eyes!

He knows not what are called
The passions of the flesh!

Lo, with the pause
Of that experience which abides
Upon the mind's ultimate edge,
He knows not what is will
Or will-lessness.
Look you, Cennabasavaṇṇa,
Through Prabhudēva I'm saved,
In Kūḍala Saṅgama.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Parbhudēvaru Cennabasavarājadēvaroḍane Basavarāja-dēvara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how Prabhudēva sang the praises of Lord Basavarāja to Lord Cennabasavarāja:

೧೧

ಅಂಗದಲಳವಟ್ಟ ಲಿಂಗೈಕ್ಯನ ಸಂಗವನಾರಿಗೆಯೂ
ಕಾಣಬಾರದು ನೋಡಾ !
ಪ್ರಾಣದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ
ಭಾವಸೂತಕದ ಹೊದಕೆಯ ಕಳೆದು,
ನಿರ್ಭಾವ ನಿಸ್ಸೂತಕಿಯಾಗಿಪ್ಪ
ನಿಜಲಿಂಗಸಮಾಧಿಯ ಘನವನಾರಿಗೆಯೂ
ಕಾಣಬಾರದು ನೋಡಾ !
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣನ ನಿಲವ ಕಂಡು
ನಾನು ಬದುಕಿದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

aṅgadalaḷavaṭṭa liṅgaikyana saṅgavanārigeyū
kāṇabāradu nōḍā!
prāṇada koneya moneya mēle
bhāvasūtakada hodakeya kaḷedu,
nirbhāva nissūtakiyāgippa
nijaliṅgasamādhiya ghanavanārigeyū
kāṇabāradu nōḍā!
Guhēśvaraliṅgadalli Saṅganabasavaṇṇana nilava kaṇḍu
nānu badukidenu kāṇā Cennabasavaṇṇa!

No one can see
The union of one who is at one
With Liṅga assimilated in himself.

No one can see the glory of
The Real Liṅga trance,
Purged of the will and other taints,
After the impurity called the heart
Upon life's ultimate edge
Has, like a husk, been shed.

O Cennabasavaṇṇa,
On seeing Saṅgana Basavaṇṇa's glory,
In Guhēśvaraliṅga,
I have been saved.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಬಸವರಾಜ ದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವ

ರೊಡನೆ ಆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಿ ಬಿನ್ನಪಂಗೈದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Cennabasavarājadēvaroḍane Basavarājadēvara mahātmeyaṁ koṇḍāḍalu, ā Cennabasavarājadēvaru Prabhudēvaroḍane ā Basavarājadēvara mahātmeyaṁ koṇḍāḍi binnapaṁgaida prastāvada vacana:

The vacana which tells what, when Prabhudēva thus extolled Lord Basavarāja's eminence to Lord Cennabasavarāja, the latter submitted in praise of Lord Basavarāja's eminence to Prabhudēva:

೧೨

ಹರನಟ್ಟಿದಾಗ್ರದ ಬೆಸನ ಗುರುನಿರೂಪವೆಂದು ಕೈಕೊಂಡು,
ಕರುಣಿ ಬಸವಣ್ಣ ಕೈಲಾಸದಿಂದ
ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ಭಕ್ತಿಯ ಮಾಡಬೇಕೆಂದು,
ಏಳುನೂಱೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳು ಸಹಿತ
ಮರ್ತ್ಯಲೋಕಕ್ಕೈತಂದನಯ್ಯಾ.
ಶಿವಸಮಯಕ್ಕಾಧಾರವಾದನಯ್ಯಾ.
ಲೋಕಾದಿಲೋಕಂಗಳಿಗೆ ಪರಮಗುರುವಾದನಯ್ಯಾ ಬಸವಣ್ಣನು !
ಜಡರುಗಳ ಮನದ ಕತ್ತಲೆಯ ಕಳೆಯಬೇಕೆಂದು
ಕಟ್ಟಿತ್ತು ಕಲ್ಯಾಣದಲ್ಲಿ ಮಹಾಮಠವು !
ಪರಮನಟ್ಟಿದ ಓಲೆ ಬಂದಿಳಿಯಿತ್ತು ಬಿಜ್ಜಳನ ಸಿಂಹಾಸನದಲ್ಲಿ.
ಅದ ತಂದು ಓದಿಸಿದರೆ ಸೃಷ್ಟಿಯ ಸೇನಬೋವರಿಗೆ ತಿಳಿಯದು.
ಛಪ್ಪನ್ನ ದೇಶದ ಭಾಷೆಯ ಲಿಪಿ ಮುನ್ನವೆ ಅಲ್ಲ.
ಇದನೋದಿದವರಿಗೆ ಆನೆ ಸೇನೆ ಕುದುರೆ ಭಂಡಾರ
ಅಱುವತ್ತಾಱು ಕರಣಿಕರಿಗೆ ಮುಖ್ಯನ ಮಾಡುವೆನೆಂದು
ಬಿಜ್ಜಳ ಭಾಷೆಯ ಕೊಡುತ್ತಿರಲು,
ಹರನಿರೂಪವ ಶಿರದ ಮೇಲಿಟ್ಟು ಶಿವಶರಣೆಂದು,
ಬಸವಣ್ಣ ಮೆಟ್ಟಿ ನೋಡಿ ತೆಗೆಸಿದನಯ್ಯಾ
ಅಱುವತ್ತಾಱು ಕೋಟಿ ವಸ್ತುವ !
ಅರಮನೆಗೆ ರಾಜ್ಯಕ್ಕೆ ಒಡೆಯನಾಗಿ,
ಹರಗಣಂಗಳಿಗೆ ಗತಿ ಮತಿ ಚೈತನ್ಯನಾಗಿ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಅಂಡಜದೊಳಗಿದ್ದು ಶಿವನ ಭಂಡಾರಿಯಾದನಯ್ಯಾ
ಎನ್ನ ತಂದೆ ಪೂರ್ವಾಚಾರಿ ಸಂಗನಬಸವಣ್ಣನು !

haranaṭṭidāgrada besana gurunirūpavendu kaikoṇḍu,
karuṇi Basavaṇṇa kailasadinda
guru liṅga jaṅgamakke bhaktiya māḍabēkendu,
ēḻunūṟeppattu amaragaṇaṅgaḷu sahita
martyalōkakkaitandanayyā.
śivasamayakkūdhāravādanayyā.
lōkādilōkaṅgaḷige paramaguruvādanayyā Basavaṇṇanu!
jaḍarugaḷa manada kattaleya kaḷeyabēkendu
kaṭṭittu Kalyāṇadalli mahāmaṭhavu!
paramanaṭṭida ōle bandiḷiyittu Bijjaḷana siṁhāsanadalli.
ada tandu ōdisidare sṛṣṭiya sēnabōvarige tiḷiyadu.
chappanna dēśada bhāṣeya lipi munnave alla.
idanōdidavarige āne sēne kudure bhaṇḍāra
aṟuvattāṟu karaṇikarige mukhyana māḍuvenendu
Bijjaḷa bhāṣeya koḍuttiralu,
haranirūpava śirada mēliṭṭu śivaśaraṇendu,
Basavaṇṇa meṭṭi nōḍi tegesidanayyā
aṟuvattāṟu kōṭi vastuva!
aramanege rājyakke oḍeyanāgi,
haragaṇaṅgaḷige gati mati caitanyanāgi,
Kūḍalacennasaṅgayyanalli
aṇḍajadoḷagiddu Śivana bhaṇḍāriyādanayyā
enna tande pūrvācāri Saṅganabasavaṇṇanu!

It was gracious Basavaṇṇa
Received, as his Guru's command,
Hara's imperative behest.

He came to this mortal world
From Heaven,
With seven hundred and seventy immortal bands,
To practise the devotion
Of Guru, Liṅga and Jaṅgama.

He was the pillar of the Śiva-faith.
It was Basavaṇṇa,
For worlds upon worlds' sake,
Became a great Teacher.

In order to dispel
The darkness of the grosser minds,
The Great House was built
At Kalyāṇa.

A letter sent by the Supreme
Came down upon
Bijjaḷa's throne;
But when it was brought, no scribe on earth,
When asked to read, could make it out.
It was clearly no script
Of any language known
In the six-and-fifty tracts.
When Bijjaḷa gave his word
That he who read it would be made
Commander of his foot and horse,
Elephants, treasury, six-and-sixty clerks,
Basavaṇṇa
Placed Hara's message on his head,
And, bowing to Śiva, felt with his feet
And brought to light a hoard
Six-and-sixty crores in worth!

So he became
Lord of the palace and kingdom both;
To Śiva's votaries
Refuge and counsel and
The spirit that moves;
Dwelt, in this Egg-born frame,
In Kūḍala Cennasaṅga—
My Father and primal Teacher he.
Saṅgana Basavaṇṇa,
Śiva's own treasurer.

೧೩

ಮತ್ತಂ,
ಭಕ್ತಿಯ ಕುಳಸ್ಥಳವ ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಹರಹಲೆಂದು
ಬಂದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಆಚಾರದ ಶಿವಾಚಾರದ ಮುಂದಣ ಕನ್ನಡಕವ ಕಳೆದು,
ಕರತಳಾಮಳಕವ ಮಾಡಿದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಪರವಾದಿ ಬಿಜ್ಜಳನು ಒರೆಗಲ್ಲ ಹಿಡಿದು
ಶಿವಭಕ್ತಿಯ ಸಂಪಾದನೆಯ ಮಾಡುವಲ್ಲಿ,
ಮೂವತ್ತಾಱು ಕೊಂಡೆಯರ ಪರಿಹರಿಸಿ,
ಶಿವಾಚಾರದ ಧ್ವಜವನೆತ್ತಿಸಿದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಬಸವಣ್ಣನ ನಿಲವ ಹೊಗಳುವರೆ
ಎನ್ನಳವಲ್ಲ, ನಿನ್ನಳವಲ್ಲ ಕೇಳಾ ಪ್ರಭುವೆ !

mattaṁ,
bhaktiya kuḷasthaḷava martyalōkadalli harahalendu
bandanayyā Basavaṇṇanu.
ācārada śivācārada mundaṇa kannaḍakava kaḷedu,
karataḷāmaḷakava māḍidanayyā Basavaṇṇanu.
paravādi Bijjaḷanu oregalla hiḍidu
śivabhaktiya saṁpādaneya māḍuvalli,
mūvattāṟu koṇḍeyara pariharisi,
śivācārada dhvajavanettisidanayyā Basavaṇṇanu.
Kūḍalacennasaṅgamadēvaralli Basavaṇṇana nilava hogaḷuvare
ennaḷavalla, ninnaḷavalla kēḷā Prabhuve!

Again:
Basavaṇṇa came to spread
The spirit and stages of the Faith
Upon this mortal world.

Basavaṇṇa it was
Who tore the blinkers that concealed
Discipline and Śiva-discipline,
And rendered it as clear
As a myrobalan on the palm!

Basavaṇṇa it was
Who, while Bijjaḷa, of another faith,

Applied the touchstone to test
The Śiva-faith,
Silenced the six-and-thirty slanderers
And bore aloft
The flag of Śiva-discipline!

Listen, Prabhu:
It's not for me or you to sing
Basavaṇṇa's praise,
In Lord Kūḍala Cennasaṅgama!

ಮತ್ತಂ ಆ ಪ್ರಸ್ತಾವದೊಳು ಹಾಡಿ ಹೊಗಳುವ ಪದಂಗಳು:

ರಾಗ: ಅಹಿರ

ಆಚಾರದುಂದುಭಿಯ ನಾನೇನೆಂದುಪಮಿಸುವೆ
ಬೆಳಗಿನೊಳಗೆ ತೊಳತೊಳಗುತಲಿರ್ದುದು ಆಚಾರ ಪಲ್ಲವಿ

ಅಱಿವಿನಾಚರಣೆಯ ತೆಱನ ಹೇಳುತಲಿರ್ದುದು
ಭೇದಾಭೇದದ ಮಹಾಘನದಾಚಾರ ೧

ಸ್ಫಟಿಕದ ಗಿರಿಯ ತಟದಲ್ಲಿರ್ದರೆ
ಘಟ ಹೊಳೆದುದೊಳಹೊಱಗೆನ್ನದೆ ೨

ಪರುಷದ ಗಿರಿಯ ಕಡಿಯಲೆಂದು ಹೋದರೆ
ಹಿಡಿದುಳಿ ಕೊಡತಿ ಪರುಷವಾದ ಬಳಿಕ ಮತ್ತಾಚಾರ ೩

ಮಾಣಿಕವ ಹಿಡಿದವನ ಕೈಯ ಸೆಕೆ ಹತ್ತುವುದೆ
ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದವೆಂದಱಿದಂಗಾಚಾರ ೪

ಸಂಪಿಗೆಯ ಪುಷ್ಪದಲ್ಲಿ ಕಂಪುಂಡ ಭ್ರಮರನಂತೆ
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಶರಣ ಬಸವಣ್ಣಂಗಾಚಾರ ೫

ಪದಸಹ ವಚನ: ೧೮

mattam ā prastāvadoḷu hāḍi hogaḷuva padaṅgaḷu

RĀGA : AHIRA

ācāradundubhiya nānēnendupamisuve
beḷaginoḷage toḷatoḷagutalirdudu ācāra — *pallavi*

aṟivinācaraṇeya terana hēḷutalirdudu
bhēdābhēdada mahāghanadācāra 1

sphaṭikada giriya taṭadallirdare
ghaṭa hoḷedudoḷahoṟagennade 2

paruṣada giriya kaḍiyalendu hodare
hiḍiduḷi koḍati paruṣavāda baḷika mattācāra 3

māṇikava hiḍidavana kaiya seke hattuvude
liṅga jaṅgama prasādavendaṟidaṅgācāra 4

sampigeya puṣpadalli kampuṇḍa bhramaranante
Kūḍalacennasaṅgaṇalli śaraṇa Basavaṇṇaṅgācāra 5

padasaha vacana : 12

Again: The hymns sung in praise on this occasion:

How can I speak about
The drum of Discipline?
It glitters in the Light! (*Refrain*)

The Discipline
Of the Most High
Both twain and one
Declares the way of Discipline,
Of Knowledge born.

Standing upon
The slope of a crystal hill,
A pot, inside
And outside, glows!

If you go cut
A hill of alchemic stone,
And the held chisel
And mallet change to it,
There, then, is Discipline.

Can heat touch
The hand that holds
The ruby? He who knows
Liṅga, Jaṅgama, Prasāda,
Has Discipline
Embodied in himself!

Such is Discipline for Basavaṇṇa,
Kūḍala Cennasaṅga's śaraṇa:
As when a bee has eaten
The fragrance of a campaka flower!

೧೯

ಮತ್ತಂ ಸ್ತೋತ್ರ:
ನಚ್ಚು ಬಿಚ್ಚದೆ ಮನದಲ್ಲಿ ಅಚ್ಚೊತ್ತಿದಂತಿದ್ದಿತ್ತು.
ಲಿಂಗವೆನ್ನದು: ಜಂಗಮವೆನ್ನದು: ಪ್ರಸಾದವೆನ್ನದು.
ಅದು ತನ್ನಲ್ಲಿ ತಾನಾಗಿ ತಾನೆ ಭರಿತನು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ. ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ
ನಿಲವನುಪಮಿಸಬಾರದು !

mattaṁ stōtra:
naccu biccade manadalli accottidantiddittu.
liṅgavennadu; jaṅgamavennadu; prasādavennadu.
adu tannalli tānāgi tāne bharitanu.
Kūḍalacennasaṅgayyā. nimma śaraṇa Basavaṇṇana
nilavanupamisabāradu!

Again: a hymn of praise:

Unfaltering faith has put its stamp,
Indelible, upon his heart:
No more it speaks
Of Liṅga or of Jaṅgama,
Or of Prasāda—it has become
Utterly itself, filled with itself.

O Kūḍala Cennasaṅga, your śaraṇa
Basavaṇṇa's majesty
Is beyond words!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯ ಸ್ತೋತ್ರಮುಖದಿಂ ಕೊಂಡಾಡಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯ ಕೊಂಡಾಡಿ ಹೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Prabhudēvaroḍane Basavarājadēvara mahātmeya stōtramukhadiṁ kōṇḍāḍalu, ā Prabhudēvaru Cennabasavarājadēvaroḍane ā Basavarājadēvara mahātmeya koṇḍāḍi hēḷida prastāvada vacana:

The vacana which tells what, when Cennabasavaṇṇa had praised Lord Basavarāja's eminence in the form of hymns to Prabhudēva, the latter spoke in praise of Lord Basavarāja's eminence to Lord Cennabasavarāja:

೨೦

ಆದಿಯನಾದಿಯೆಂಬೆರಡಱ ಮೂಲವನೆತ್ತಿ,
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಜಂಗಮವೆಂಬ ಭೇದವ
ವಿವರಿಸಿ ತೋಱಿದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಕಾಯದ ಜೀವದ ಸಂಬಂಧವ
ಅಸಂಬಂಧವ ಮಾಡಿ ತೋಱಿದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಎನ್ನ ಆದಿಯನಾದಿಯನು ಬಸವಣ್ಣನಿಂದ ತಿಳಿದು,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸುಖಿಯಾದೆನು ಕೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

ādiyanādiyeṁberaḍaṟa mūlavanetti,
ādi liṅga, anādi jaṅgamaveṁba bhēdava
vivarisi tōṟidanayyā Basavaṇṇanu.
kāyada jīvadasaṁbandhava
asaṁbandhava māḍi tōṟidanayyā Basavaṇṇanu.
enna ādiyanādiyanu Basavaṇṇaninda tiḷidu,
namma Guhēśvaraliṅgadalli
sukhiyādenu kēḷā Cennabasavaṇṇa!

Unearthing the root of the temporal and the eterne,
Basavaṇṇa made clear the truth
That Liṅga is in time
And Jaṅgama unbegun.

Basavaṇṇa showed the way
How to unknit the knot between
Body and soul.

Look you, Cennabasavaṇṇa,
I have rejoiced, in Guhēśvaraliṅga,
On learning from Basavaṇṇa
What's temporal in me, and what eterne.

ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಜಂಗಮವೆಂಬ ಭೇದವನು ಎನಗೆ ಬಸವಣ್ಣ ತೋಱಿಸಿ ಕೃತಾರ್ಥನ ಮಾಡಿದನೆಂದು ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪಿಸಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ, ನಿನಗೆ ಆದಿಯನಾದಿಗತೀತವಾದ ಲಿಂಗವೆಂತು ಸಾಧ್ಯವಾಯಿತ್ತೆಂದು ಕೇಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ādi liṅga, anādi jaṅgamaveṁba bhēdavanu enage Basavaṇṇa tōṟisi kṛtārthana māḍidanendu Prabhudēvaru Cennabasavarājadēvaroḍane nirūpisalu, ā Cennabasavarājadēvaru Prabhudēvaroḍane, ninage ādiyanādigatītavāda liṅgaventu sādhyavāyittendu kēḷuva prastāvada vacana :

The vacana which tells how, when Prabhudēva observed to Lord Cennabasavarāja, "It is Basavaṇṇa who, showing me the truth that Liṅga has a beginning and Jaṅgama is unbegun, gave me a sense of achievement", Lord Cennabasavarāja asked, "How did Liṅga beyond time and eternity become possible for you?":

೨೧

ಆದಿಯಲ್ಲಿ ಬಂದುದಲ್ಲ; ಅನಾದಿಬಿಂದುವಿನಲ್ಲಿ ಆದುದಲ್ಲ.
ನಾದವನು ಕಳೆ ನುಂಗಿ,
ಕಳೆಯು ನಾದ ನುಂಗಿ ಹೊಳೆವ ಲಿಂಗ
ನಿನಗೆಂತು ಸಾಧ್ಯವಾಯಿತ್ತು, ಹೇಳಾ ?
ಅಪ್ಪಣೆಯಿಲ್ಲದ ಅಪ್ಪಣೆ ಸಲುವುದೇ ಜಗದೊಳಗೆ ?
ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಆದಿಸೋಂಕು
ನಿನಗೆಂತು ಸಾಧ್ಯವಾಯಿತ್ತು, ಹೇಳಾ ಪ್ರಭುವೆ ?

ādiyalli bandudalla ; anādibinduvinalli ādudalla.
nādavanu kaḷe nuṅgi,
kaḷeya nāda nuṅgi hoḷeva liṅga
ninagentu sādhyavāyittu hēḷā ?
appaṇeyillada appaṇe saluvudē jagadoḷage ?
idu kāraṇa Kūḍalacennasaṅgamadēvaralli ādisōṅku
ninagentu sādhyavāyittu hēḷā Prabhuve?

In time it did not come; nor grew
Out of the beginningless Bindu.

Say, how could you attain
The radiant Liṅga, where
Kaḷe has swallowed Nāda, Nāda Kaḷe?

Can, in the world,
Instruction, with no instruction given, be
Of any worth?

Therefore,
In Lord Kūḍala Cennasaṅgama,
How could the Primal touch
Be possible for you?
Answer, Prabhu!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬೆಸಗೊಳಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru besagoḷalu, idakke Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells what, on Cennabasavaṇṇa asking thus, Prabhudēva replied thereto:

೨೨

ಆದಿಯನಾದಿಗೆ ಭೇದ ಉಂಟೆ?
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಶರಣನೆಂಬುದು
ತನ್ನಿಂದ ತಾ ಮಾಡಲಾಯಿತ್ತು.
ಧರೆಯಾಕಾಶ ಭುವನ ಭವನಂಗಳು ಹುಟ್ಟದ ಮುನ್ನ,
ಅನಾದಿಪರಶಿವನು ತಾನೆ ತನ್ನ ಲೀಲೆಗೆ ಸಾಕಾರವ ಧರಿಸಿದಡೆ,
ಆ ಸಾಕಾರವೆ ಈ ಸಾಕಾರವಾಯಿತ್ತು.

ಎನ್ನ ಸಾಕಾರದ ಆದಿಯನೂ
ಎನ್ನ ನಿರಾಕಾರದ ಅನಾದಿಯನೂ
ಬಸವಣ್ಣ ಬಲ್ಲನಾಗಿ
ಗುಹೇಶ್ವರಲಿಂಗದ ಘನವು
ಬಸವಣ್ಣನಿಂದೆನಗೆ ಸಾಧ್ಯವಾಯಿತ್ತು, ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

ādiyanādige bhēda uṇṭe?
ādi liṅga, anādi śāraṇanembudu
tanninda tā ṃāḍalāyittu.
dhareyākāśa bhuvana bhavanaṅgaḷu huṭṭada munna,
anādiparaśivanu tāne tanna līlege sākārava dharisidaḍe,
ā sākārave ī sākāravāyittu.
enna sākārada ādiyanū
enna nirākārada anādiyanū
Basavaṇṇa ballanāgi,
Guhēśvaraliṅgada ghanavu
Basavaṇṇanindenage sādhyavāyittu kāṇā Cennabasavaṇṇā.

Is there a difference between
The temporal and the eterne?

What you call Liṅga born in time
And Śaraṇa unbegun,
Are so because
He made them Himself.

Before the birth of earth or heaven,
Before the mansions of the world began,
The timeless Absolute assumed a form
For His own sport;
And that form now became this form.

Because Basavaṇṇa knows
My form's beginning and
The eternal nature of my formlessness,
I could, by Basavaṇṇa's grace,
Attain Guhēśvaraliṅga's majesty.

That's so, Cennabasavaṇṇa!

ಅನಾದಿ ಪರಶಿವತತ್ತ್ವದ ಘನವು ಸಾಧ್ಯವಾದ ಭೇದವನು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪರಿಣಾಮಿಸಿ ಆ ಪ್ರಭುದೇವರನು ಸ್ತುತಿಸಿದ ವಚನ:

anādi paraśivatattvada ghanavu sādhyavāda bhēdavanu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru pariṇāmisi ā Prabhudēvaranu stutisida vacana:

The vacana which tells how, when Prabhudēva related how the glory of the timeless Supreme Divine Principle had been acquired by him, Cennabasavaṇṇa, being exceedingly glad, praised Prabhudēva:

೨೩

ಆಯತವಿಲ್ಲದನುಭಾವ, ಸ್ವಾಯತವಿಲ್ಲದ ಸಮಾಧಾನ,
ಸನ್ನಹಿತವಿಲ್ಲದ ಸಂಬಂಧವೇನೆನಬಹುದಯ್ಯಾ ?
ಘನ ಮನವ ಭೇದಿಸಿ, ಆದಿಯನಾದಿಯನೊಳಕೊಂಡು,
ಆಧಾರವಿಲ್ಲದ ನಿಲವು ಸಾಧ್ಯವಾಯಿತ್ತು ನೋಡಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರ ಶರಣ ಪ್ರಭುದೇವರು
ಅಜಾತನೆಂಬ ಭೇದವೆನಗಿಂದು ತಿಳಿಯಿತ್ತು.

āyatavilladanubhāva, svāyatavillada samādhāna,
sannahitavillada sambandhavēnenabahudayyā?
ghana manava bhēdisi, ādiyanādiyanoḷakoṇḍu,
ādhāravillada nilavu sādhyavāyittu nōḍā!
Kūḍalacennasaṅgamadēvara śaraṇa Prabhudēvaru
ajātanemba bhēdavenagindu tiḷiyittu.

What words can tell, O Sir,
Of self-begotten experience,
Of peace not needing drawing in,
Of bond without proximity?

Lo, the Absolute has pierced the mind;
The glory, unsustained, that made
Time and eternity its own,
Has come within your reach!

Today, I have realised
The truth that Prabhudēva,
Kūḍala Cennasaṅgama's śaraṇa,
Was never born.

ಇಂತು ಪ್ರಭುದೇವರು ಅಜಾತಪರಶಿವನೆಂದಱಿದ ಚೆನ್ನಬಸವಣ್ಣನು ಮತ್ತಂ ಪ್ರಭುದೇವರಿಂದ ಸಮಸ್ತ ತತ್ತ್ವಂಗಳೆಲ್ಲಾ ಉತ್ಪತ್ಯವಾದವೆಂಬ ಭೇದವನಱಿದು ಸ್ತುತಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru ajātaparaśivanendaṟida Cennabasavaṇṇanu mattaṁ Prabhudēvarinda samasta tattvaṅgaḷellā utpatyavādavemba bhēdavanaṟidu stutisuttirda prastāvada vacana:

The vacana which tells how Cennabasavaṇṇa, who had realised that Prabhudēva is the unborn Paraśiva, now realising the truth that all the Principles had issued from him, praised him:

೨೪

ಬಯಲು ಮೂರ್ತಿಯಾಗಿ ನಿಂದನೊಬ್ಬ ಶರಣ.
ಆತನ ವಿದ್ಯಾಬುದ್ಧಿಯಿಂದ ಹುಟ್ಟಿದಾತ ಬ್ರಹ್ಮ.
ಆತನ ಶಾಂತಿ ಸೈರಣೆಯಿಂದ ಹುಟ್ಟಿದಾತ ವಿಷ್ಣು.
ಆತನ ಕೋಪಕ್ರೋಧದಿಂದ ಹುಟ್ಟಿದಾತ ರುದ್ರ.
ಈ ಮೂಱು ಪೀಠವಂತಿರಲಿ.
ಈ ತತ್ತ್ವತ್ರಯಂಗಳಿಗೆ ತಾನೆ ಕಾರಣವಾಗಿಪ್ಪ
ಶರಣನ ನಿಲವನಱಿದು ಶರಣೆನುತಿರ್ದೆನು
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ !

bayalu mūrtiyāgi nindanobba śaraṇa.
ātana vidyābuddhiyinda huṭṭidāta Brahma.
ātana śānti sairaṇeyinda huṭṭidāta Viṣṇu.
ātana kōpakrōdhadinda huṭṭidāta Rudra.
ī mūṟu pīṭhavantirali.
ī tattvatrayaṅgaḷige tāne kāraṇavāgippa
śaraṇana nilavanaṟidu śaraṇenutirdenu
Kūḍalacennasaṅgamadēvā !

The Void assumed a Form,
And lo! the one Śaraṇa stands:
Out of His knowledge and wisdom
Brahma was born.
Out of His peace and patience
Viṣṇu was born.
Out of His rage and anger
Rudra was born.
But not alone the ground
For all these Three....
O Kūḍala Cennasaṅgama Lord,

Now that I know
The greatness of the Śaraṇa
Who is himself the cause
Of this triple principle,
I do obeisance o'er and o'er.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರ ಮೂಲಸಂಭೂತ ತತ್ತ್ವವನೂ ಆತನ ಮಹಾಘನವನೂ ವಿವೇಕದಿಂದಱಿದು ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾ-ಯಕರ ಪೂರ್ವಾಪರಸಂಬಂಧವನಱಿತೆನೆಂದು ಸ್ತುತಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Prabhudēvara mūlasaṁbhūta tattvavanū ātana mahāghanavanū vivēkadindaṟidu stutisuttiralu, ā Prabhudēvaru Cikkadaṇṇāyakara pūrvāparasaṁbandhavanaṟitenendu stuti-suttirda prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa, having by his discernment known the original creative principle of Prabhudēva and his great eminence, praised him, the latter replied in praise that he had learnt Cennabasavaṇṇa's past associations:

೨೫

ಅಯ್ಯಾ, ತತ್ತ್ವವಿತತ್ತ್ವಂಗಳಿಲ್ಲದಂದು,
ಪ್ರಕೃತಿ ಪುರುಷರಿಲ್ಲದಂದು,
ಜೀವ ಪರಮರೆಂಬ ಭಾವ ಲೀಲೆದೋಱದಂದು,
ಏನೂ ಏನೂ ಇಲ್ಲದಂದು,
ಬಯಲು ಬಲಿದು ಒಂದು ಬಿಂದುವಾಯಿತ್ತು ನೋಡಾ !
ಆ ಬಿಂದು ಅಕ್ಷರತ್ರಯದ ಗದ್ದುಗೆಯಲ್ಲಿ ಕುಳ್ಳಿರಲು,
ಓಂಕಾರ ಉತ್ಪತ್ತಿಯಾಯಿತ್ತು.
ಆ ನಾದದಲ್ಲಿ ಮೂರ್ತಿಗೊಂಡನೊಬ್ಬ ಶರಣ.
ಆ ಶರಣನಿಂದಾಯಿತ್ತು ಪ್ರಕೃತಿ.
ಆ ಪ್ರಕೃತಿಯಿಂದಾಯಿತ್ತು ಲೋಕ.
ಲೋಕ ಲೌಕಿಕವನತಿಗಳೆದು, ನಿಜದಲ್ಲಿ ನಿವಾಸಿಯಾಗಿಪ್ಪ
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನ ಘನವನು
ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದಱಿದು ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

ayyā, tattvavitattvaṅgaḷilladandu,
prakṛti puruṣarilladandu,
jīva paramaremba bhāva līledōṟadandu,
ēnū ēnū illadandu,
bayalu balidu ondu binduvāyittu nōḍā !

ā bindu akṣaratrayadagaddugeyalli kuḷḷiralu,
ōṁkāra utpattiyāyittu.
ā nādadalli mūrtigoṇḍanobba śaraṇa.
ā śaraṇanindāyittu prakṛti.
ā prakṛtiyindāyittu lōka.
lōka laukikavanatigaḷedu, nijadalli nivāsiyāgippa
Guhēśvarana śaraṇa Cennabasavaṇṇana ghanavanu
Basavaṇṇana kṛpeyindaṟidu namō namō enutirdenu!

O Sir, when neither the one Principle
Was, nor the diverse principles,
Nor Nature and the Person were;
Before the sense was manifest,
As sport, of soul and the Supreme:
When nothing ever was—
The Void, congealing, lo!
Became the single Drop.

When that Drop sat
On the three-lettered pedestal,
Oṁkāra was produced.

Taking a form within
That Sound—the one Śaraṇa;
Out of that Śaraṇa, Nature was born;
Out of that Nature, the world.

Now that I know,
Through Basavaṇṇa's grace,
The glory of Cennabasavaṇṇa,
Guhēśavara's śaraṇa,
Who, transcending the world and all its works,
Dwells in the Reality,
Over and over I say:
Hail, O hail!

ಇಂತು ಬಸವರಾಜದೇವರ ಕೃಪೆಯಿಂದ ಚೆನ್ನಬಸವರಾಜದೇವರ ನಿಜವನಱಿದೆನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸುತ್ತಿರಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಆ ಬಸವರಾಜದೇವರ ಘನವನು ಎನಗೆ ತೋಱಿಸಿಕೊಡಿಯೆಂದು ಬಿನ್ನೈಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvara kṛpeyinda Cennabasavarājadēvara nijavanaṟidenendu Prabhudēvaru nirūpisuttiralu, ā Cennabasavarājadēvaru Prabhudēvaroḍane ā Basavarājadēvara ghanavanu enage tōṟisikoḍiyendu binnaisutiirda prastāvada vacana :

The vacana which tells how, when Prabhudēva observed that by Lord Basavarāja's grace he had learnt Lord Cennabasavarāja's true nature, the latter made the request to Prabhudēva: "Pray show me the greatness of Lord Basavarāja".

೨೬

ನಿರಾಲಂಬದಲ್ಲಿ ನಿಜಲಿಂಗ ನಾನೆಂಬ ಮಹದಹಂಕಾರವೆ
ಸಂಸಾರಿಯಾಗಿ ಬಂದು ಬಳಲುವ ಭ್ರಾಂತಿ
ಇನ್ನಾರಿಗೆ ತಿಳಿವುದಯ್ಯಾ ?
ಇನ್ನಾರು ಪರಿಹರಿಸುವರಯ್ಯಾ, ಬಸವಣ್ಣನಲ್ಲದೆ ?
ಇದು ಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ಬಸವಣ್ಣನ ಶ್ರೀಪಾದದ ಘನವನೊಮ್ಮೆ ಅಱುಹಾ ಪ್ರಭುವೆ.

nirālaṁbadalli nijaliṅga nāneṁba mahadahaṅkārave
saṁsāriyāgi bandu baḷaluva bhrānti
innārige tiḷivudayyā ?
innāru pariharisuvarayyā, Basavaṇṇanallade ?
idu kāraṇa, Kūḍalacennasaṅgamadēvā,
Basavaṇṇana śrīpādada ghanavanomme aṟuhā Prabhuve.

Who else, O Sir, can understand
The Primal Pride that says
'I'm the Real Liṅga in the unsupportedness',
And coming in the guise of one
Who's caught in this world's lure,
Endures delusion? Who else
Except Basavaṇṇa can
Dispel it, Sir?

Therefore, O Prabhu,
Explain but once
The glory of the holy feet
Of Basavaṇṇa:
O Kūḍala Cennasaṅgama Lord!

೨೭

ಮತ್ತಂ,
ಎನಗಿಲ್ಲದ ಘನವನೇಱಿಸಿ ನುಡಿದರೆ, ಅದು ನಿಮ್ಮ ಲೀಲೆ.
ನಾನದ ಬೇಕೆನ್ನೆ, ಬೇಡೆನ್ನೆನದಂತಿರಲಿ.
ನಿಮ್ಮ ಶ್ರೀಪಾದದ ಕೃಪೆಯಿಂದ ನಿಮ್ಮ ನಿಲವನಱಿದೆನು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ಎನಗೊಮ್ಮೆ ಬಸವಣ್ಣನ ಪರಿಯನಱುಹಾ ಪ್ರಭುವೆ.

mattaṁ,
enagillada ghanavanēṟsi nuḍidare, adu nimma līle.
nānada bēkenne, bēḍennenadantirali.
nimma śrīpādada kṛpeyinda nimma nilavanaṟidenu.
Kūḍalacennasaṅgamadēvā,
enagomme Basavaṇṇana pariyanaṟuhā Prabhuve.

Again:
If you ascribe to me
A greatness not mine own,
It is your sport.

It makes no difference,
My saying that I want,
Or do not want.

For if I know how great you are,
It's by the grace
Of your own holy feet.

O Kūḍala Cennasaṅgama Lord,
Explain to me but once
Basavaṇṇa's ways:
Do it, Prabhu!

ಬಸವಣ್ಣನ ಘನವನಱುಹೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರ ಬೆಸಗೊಳಲು, ಆ ಪ್ರಭುದೇವರು ಮರಳಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

Basavaṇṇana ghanavanaṟuhendu Cikkadaṇṇāyakaru Prabhudēvara besagoḷalu, ā Prabhudēvaru maraḷi Cikkadaṇṇāyakara besagoṁba prastāvada vacana:

The vacana which tells how, when Cennabasavaṇṇa asked Prabhudēva to explain to him Basavaṇṇa's greatness, Prabhudēva in his turn asked Cennabasavaṇṇa:

೨೮

ಅದ್ವೈತವೆಂಬ ಶಿಶುವೆನ್ನ ಕರಸ್ಥಲವ ಸೋಂಕಲೊಡನೆ
ಎನ್ನ ತನ್ನಂತೆ ಮಾಡಿತ್ತಾಗಿ,
ಎನ್ನ ನಾನೆಂಬ ವಿಚಾರವೂ ಅಱತು ಹೋಯಿತ್ತು ಕೇಳಾ.
ಮತ್ತೆ ಅನ್ಯವಿಚಾರವನೆಂತೂ ಅಱಿಯೆ.
ಎನ್ನ ಪೂರ್ವಾಪರವ ನಿಮ್ಮಿಂದಲಱಿಯಲೆಂದು ಬಂದು
ನಿಮ್ಮ ಮಱೆಹೊಕ್ಕೆನಾಗಿ,
ಸಂಗನಬಸವಣ್ಣನ ಮಹಿಮೆಯ ನಾನೆತ್ತ ಬಲ್ಲೆನು ?
ಗುಹೇಶ್ವರನ ಸಾಕ್ಷಿಯಾಗಿ,
ಸಂಗನಬಸವಣ್ಣ ನಿನ್ನಂತರಂಗದೊಳಗೆ ಬೆಳಗುತ್ತೈದಾನೆ !
ಎನಗೊಮ್ಮೆ ಬಸವಣ್ಣನ ಘನವ
ತಿಳುಹಿ ಕೊಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

advaitaveṁba śiśuvenna karasthalava sōṅkaloḍane
enna tannante māḍittāgi,
enna nāneṁba vicāravū aṟatu hōyittu kēḷā.
matte anyavicāravanentū aṟiye.
enna pūrvāparava nimmindalaṟiyalendu bandu
nimma maṟehokkenāgi,
Saṅganabasavaṇṇana mahimeya nānetta ballenu?
Guhēśvarana sākṣiyāgi,
Saṅganabasavaṇṇa ninnantaraṅgadoḷage beḷaguttaidāne!
enagomme Basavaṇṇana ghanava
tiḷuhi koḍā Cennabasavaṇṇā.

This babe, Advaita by name,
On touching my palm
Transformed me to itself;
And so all thought of I and Me
Went dry....No other thought
I know at all.
When I myself have come
To shelter under your wing and know

My past through you,
How can I know
The glory of Saṅgana Basavaṇṇa?
Let Guhēśvara bear witness,
Saṅgana Basavaṇṇa shines
Within your heart!
O Cennabasavaṇṇa,
Make me, but once, understand
Basavaṇṇa's glory!

೨೯

ಆದಿಯ ತೋಱಿದೆ; ಅನಾದಿಯನಱುಹಿದೆ.
ಇಹವ ಕೆಡಿಸಿದೆ; ಪರವ ನಿಲಿಸಿದೆ.
ಕಾಯಪ್ರಸಾದ ಭಾವಪ್ರಸಾದ
    ಜ್ಞಾನಪ್ರಸಾದವನೇಕವ ಮಾಡಿ ತೋಱಿದೆ.
ಪರವನೊಳಕೊಂಡು ಪರಿಣಾಮದಲ್ಲಿರಿಸಿದೆ.
ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಪೂರ್ವಾಪರವ ಹೇಳಿ
    ಎನ್ನನುಳುಹಿಕೊಳ್ಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

ādiya tōṟide; anādiyanaṟuhide.
ihava keḍiside; parava niliside.
kāyaprasāda bhāvaprasāda
    jñānaprasādavanēkava māḍi tōṟide.
paravanoḷakoṇḍu pariṇāmadalliriside.
Guhēśvarana śaraṇa Saṅganabasavaṇṇana pūrvāparava hēḷi
    ennanuḷuhikoḷḷā Cennabasavaṇṇā.

What had a beginning you have shown,
Explained the unbegun;
The Here you have destroyed,
And made the Hereafter cease.

It's you who made
In one the several grace
Of Body, Knowledge, Will.

You've made me bide within the Bliss
By clasping the Supreme.

O Cennabasavaṇṇa,
Tell me the entire past
Of Saṅgana Basavaṇṇa,
Guhēśvara's śaraṇa,
And so save me!

ಇಂತು ಬಸವರಾಜದೇವರ ನಿಲವನಱುಹೆಂದು ಪ್ರಭುದೇವರು ಬೆಸಗೊಳಲು, ಆದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಪೂರ್ವಾಪರ ಸಂಬಂಧಮಂ ಸುಜ್ಞಾನದೃಷ್ಟಿಯಿಂದೀಕ್ಷಿಸಿ ಬಿನ್ನೈಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvara nilavanaṟuhendu Prabhudēvaru besagoḷalu, aḷakke Cikkadaṇṇāyakaru Prabhudēvaroḍane Basavarājadēvara pūrvāpara saṁbandhamaṁ sujñānadṛṣṭiyindīkṣisi binnaisuttirda prastāvada vacana :

The vacana which tells how, when Prabhudēva requested, "Explain the height of Lord Basavarāja", Cennabasavaṇṇa, seeing by his intuitive eye Lord Basavarāja's past associations, submits to Prabhudēva:

೩೦

ಒಂದೂ ಒಂದೂ ಇಲ್ಲದಂದು,
ನಂದಿವಾಹನರಿಲ್ಲದಂದು,
ಹಿಂದೆ ಹದಿನಾಲ್ಕು ಭುವನಂಗಳಿಲ್ಲದಂದು,
ಅಂದಾರೂ ಲಿಂಗವ ಕಂಡವರಿಲ್ಲ.
ಅಂದು ಲಿಂಗವ ಕಂಡು ಹೇಳಿದರೆ,
ಆತನೇ ಅದ್ವೈತಿ ಎಂಬೆ.
ಅಂದು ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಬಸವಣ್ಣನೊಬ್ಬನೆ ಉದಯವಾಗಿರ್ದನು ಕೇಳಾ ಪ್ರಭುವೆ.

ondū ondū illadandu,
nandivāhanarilladandu,
hinde hadinālku bhuvanaṅgaḷilladandu,
andārū liṅgava kaṇḍavarilla.
andu liṅgava kaṇḍu hēḷidare
ātanē advaiti embe.
andu Kūḍalacennasaṅgayyanalli
Basavaṇṇanobbane udayavāgirdanu kēḷā Prabhuve.

When not a single thing was there;
When Riders on the Bull were not;
When the fourteen bygone worlds were not:
Then none was who had seen
The Liṅga.

If any claims he saw
The Liṅga, him I call
Advaiti.

In Kūḍala Cennasaṅga,
Then Basavaṇṇa alone
Arose: that's so, Prabhu!



೩೧

ಮತ್ತಂ,
ಕೃತಯುಗದಲ್ಲಿ ದೇವರು ದೇವಾಸುರನ ಕೊಲುವಲ್ಲಿ,
ಪ್ರಮಥನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಗಜಾಸುರನ ಚರ್ಮವ ಬಿಚ್ಚಿ ಅಜಾರಿ ಹೊದೆವಲ್ಲಿ,
ಉಗ್ರನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಅಸುರರ ಶಿರೋಮಾಲೆಯ ಕೊರಳಲ್ಲಿ ಉರದಲ್ಲಿ
ಹಾರವಾಗಿ ಧರಿಸಿ ಜಗಕ್ಕೆ ಜೂಬಾಗಿಪ್ಪಲ್ಲಿ,
ಶಂಕೆ ಇಲ್ಲದೆ ನಿಶ್ಶಂಕನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಸಮಸ್ತದೇವರಿಗೆ ಕರುಣಾಮೃತವ ಸುರಿದು ಸುಖವನಿತ್ತು ರಕ್ಷಿಸುವಲ್ಲಿ,
ಶಂಕರನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಜಾಳಾಂಧರನೆಂಬ ಅಸುರನ ಕೊಲುವಲ್ಲಿ,
ಜಾಣರಿಗೆ ಜಾಣನಾಗಿ ವಿಚಿತ್ರನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ತ್ರೇತಾಯುಗದಲ್ಲಿ ಕಾಳಾಂಧರದೊಳಗೆ ಶಿವನು ನಿಜ ಮಂದಿರವಾಗಿಪ್ಪಲ್ಲಿ ,
ಕಾಲಾಗ್ನಿರುದ್ರನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಪಿತಾಸುರನೆಂಬ ದೈತ್ಯನ ಕೊಂದು ಜಗವ ರಕ್ಷಿಸುವಲ್ಲಿ,
ಮಾತಾಪಿತನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ತಾಳಾಸುರನೆಂಬ ದೈತ್ಯನ ಕೊಂದು ಜಗವ ರಕ್ಷಿಸಿ
ಸೃಷ್ಟಿಯ ಕಲ್ಪಿಸಿ ಬ್ರಹ್ಮಾಂಡಭಾರಮಂ ಧರಿಸುವಲ್ಲಿ,
ತಾಳಸಮೇಳನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಜಲಪ್ರಳಯದಲ್ಲಿ ಜಗನ್ನಾಥನು ಅಳಿಯದೆ ಇಪ್ಪಲ್ಲಿ,
ಜನನಮರಣವರ್ಜಿತನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.

ಜಗವೆಲ್ಲಾ ಶೂನ್ಯವೆಂದರೆ,
ನಾನೆ ಹುಟ್ಟಿಸಿದೆನೆಂದು ಆದಿಗಣನಾಥನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಸುರಾಸುರರಹಂಕಾರದಲ್ಲಿ ಹೆಚ್ಚಿ ಮೀರೆದಪ್ಪಿದಲ್ಲಿ,
ಗೂಳಿಯಾಗಿ ಹೋರಿ, ಎಲ್ಲರ ತೊತ್ತಳದುಳಿದು
ಒಕ್ಕಲಿಕ್ಕಿ ಮಿಕ್ಕು ಮೀಱಿ
ನಂದಿ ಮಹಾಕಾಳನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಉರಿಗಣ್ಣ ತೆಗೆದರೆ ಉರಿದಹವು ಲೋಕಂಗಳೆಂದು
ಜಗವ ಹಿಂದಿಕ್ಕಿಕೊಂಡು, ವಂದ್ಯನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಉಮೆಯ ಕಲ್ಯಾಣದಲ್ಲಿ,
ಕಾಲಲೋಚನನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಅಂಧಕಾಸುರನ ಕೊಲುವಲ್ಲಿ,
ನೀಲಲೋಹಿತನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ತ್ರಿಪುರದಹನವ ಮಾಡುವಲ್ಲಿ,
ಸ್ಕಂದನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಬ್ರಹ್ಮಕಪಾಲ ವಿಷ್ಣುಕಂಕಾಳವನಿಕ್ಕುವಲ್ಲಿ,
ನೀಲಕಂಠನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ದ್ವಾಪಾರದಲ್ಲಿ ಲಿಂಗ ಪ್ರಾಣ ಸಂಯೋಗವಾಗಿ,
ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು.
ಇಂತು ನಾಲ್ಕು ಯುಗ ಹದಿನೆಂಟು ಯುಗಂಗಳು
ಮಡಿವಲ್ಲಿ ಹುಟ್ಟುವಲ್ಲಿ,
ನಂದಿಕೇಶ್ವರನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನಯ್ಯಾ.
ಕಲಿಯುಗದಲ್ಲಿ ಗುರು ಲಿಂಗ ಜಂಗಮ
ಪಾದೋದಕ ಪ್ರಸಾದದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು,
ಲಿಂಗವಾಗಿ ಕುಳಸ್ಥಳವನಱಿತ ಮಹಂತ
ಕೂಡಲಚೆನ್ನಸಂಗನ ಮಹಾಮನೆಯಲ್ಲಿ
ಸರ್ವಾಚಾರ ಸಂಪನ್ನ ಬಸವಣ್ಣನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದನು
ಕೇಳಾ ಪ್ರಭುವೆ.

mattaṁ,
kṛtayugadalli dēvaru Dēvāsurana koluvalli,
Pramathaneṁba gaṇēśvaranāgirdanu.
Gajāsurana carmava bicci ajāri hodevalli,
Ugraneṁba gaṇēśvaranāgirdanu.

asurara śirōmāleya koraḷalli uradalli,
hāravāgi dharisi jagakke jūbāgippalli,
śaṅke illade Niśśaṅkaneṁba gaṇēśvaranāgirdanu.
samastadēvarige karuṇāmṛtava suridu sukhavanittu rakṣisuvalli,
Śaṅkaraneṁba gaṇēśvaranāgirdanu.
Jāḷāndharaneṁba asurana koluvalli,
jāṇarige jāṇanāgi Vicitraneṁba gaṇēśvaranāgirdanu.
trētāyugadalli kāḷāndharadoḷage Śivanu nija mandiravāgippalli,
Kālāgnirudraneṁba gaṇēśvaranāgirdanu.
Pitāsuraneṁba daityana kondu jagava rakṣisuvalli,
Mātāpitaneṁba gaṇēśvaranāgirdanu
Tāḷāsuraneṁba daityana kondu jagava rakṣisi
sṛṣṭiya kalpisi brahmāṇḍabhāramaṁ dharisuvalli,
Tāḷasamēḷaneṁba gaṇēśvaranāgirdanu.
jālapraḷayadalli jagannāthanu aḷiyade ippalli,
Jananamaraṇavarjitaneṁba gaṇēśvaranāgirdanu.
jagavellā śūnyavendare,
nāne huṭṭisidenendu Ādigaṇanāthaneṁba
gaṇēśvaranāgirdanu.
surāsurarahaṁkāradalli hecci mēredappidalli,
gūḷiyāgi hōri, ellara tottaḷaduḷidu
okkalikki mikku mīṟi
Nandimahākāḷaneṁba gaṇēśvaranāgirdanu.
urigaṇṇa tegedare uridahavu lōkaṅgoḷendu
jagava hindikkikoṇḍu, Vandyaneṁba gaṇēśvaranāgirdanu.
Umeya kalyāṇadalli,
Kālalōcananeṁba gaṇēśvaranāgirdanu.
Andhakāsurana koluvalli,
Nīlalōhitaneṁba gaṇēśvaranāgirdanu.
Tripuradahanava māḍuvalli,
Skandaneṁba gaṇēśvaranāgirdanu.
brahmakapāla Viṣṇukaṅkālavanikkuvalli,
Nīlakaṇṭhaneṁba gaṇēśvaranāgirdanu.
dvāpāradalli liṅga prāṇa saṁyōgavāgi,
Vṛṣabhaneṁba gaṇēśvaranāgirdanu.
intu nālku yuga hadineṇṭu yugaṅgaḷu
maḍivalli huṭṭuvalli,
Nandikēśvaraneṁba gaṇēśvaranāgirdanayyā.

kaliyugadalli guru liṅga jaṅgama
pādōdaka prasādada pūrvāśrayava kaḷedu,
liṅgavāgi kuḷasthaḷavanaṟita mahanta
Kūḍalacennasaṅgana mahāmaneyalli
sarvācāra sampanna Basavaṇṇanemba gaṇēśvaranāgirdanu
kēḷā Prabhuve.

Again:

In Kṛtayuga, when the God
Slew Dēvāsura, he was Gaṇēśvara,
Pramatha by name.

When he flayed the skin from Gajāsura
And wore it as a wrap, he was Gaṇēśvara;
Ugra by name.

When he wore, as a garland, round
His neck and chest
A string of demon skulls,
Appearing as a portent to the world,
He was Gaṇēśvara, Niśyaṅka by name
Free from all doubt.

When, pouring out to all the gods
The nectar of compassion, be bestowed
Both happiness and protection,
He was Gaṇēśvara, Śaṅkara by name.

When he slew the demon, Jāḷāndhara by name,
As sage among sages, he was Gaṇēśvara,
Vicitra by name.

In Trētāyuga, when Śiva
Dwelt in black darkness as
His own abode, he was Gaṇēśvara,
Kālāgnirudra by name.

When, slaying the demon Pitāsura, he
Saved the whole world, he was Gaṇēśvara
Mātāpita by name.

When, slaying the demon Tāḷāsura
He saved the world and conceived Creation,
So bearing the burden of the Cosmic Egg,
He was Gaṇēśvara, Tāḷasamēḷa by name.

When the Lord of the world
Remained unscathed in the Flood,
He was Gaṇēśvara, Jananamaraṇavarjita by name.

When someone said that all the worlds were nought,
He, answering 'I made them,' was Gaṇēśvara,
Ādigaṇanātha by name.

When the pride of angels and demons grew
Until it passed the bounds,
He, as a bull,
Wrestling, and trampling all
Things into a shapeless mass,
Destroying, overwhelming all,
Was Gaṇēśvara, Nandimahākāḷa by name.

Because, on opening his fire-eye,
The worlds would burn into a flame,
Placing the worlds, in safety, behind,
He was Gaṇēśvara, Vandya by name.

When he married Uma, he was Gaṇēśvara,
Kālalōcana by name.

When he slew the demon Andhaka, he was
Gaṇēśvara, Nīlalōhita by name.

When he burnt down Tripura, he was
Gaṇēśvara, Skanda by name.

When he wore Brahma's skull
And Viṣṇu's spine, he was Gaṇēśvara,
Nīlakaṇṭha by name.

In Dvāpāra, with his whole life
Become the Liṅga, he was
Gaṇēśvara, Vṛṣabha by name.

Thus, when four ages and eighteen aeons
Died and were born, he
Was Gaṇēśvara, Nandikēśvara by name.

In Kaliyuga,
Effacing the past taints
Of Guru, Liṅga, Jaṅgama,
Of Pādōdaka and Prasāda,
Himself the Liṅga, a great one
In Kūḍala Cennasaṅga's Great House,
An adept in the characters
Of each spiritual hierarchy,
He was Gaṇēśvara, Basavaṇṇa by name,
Enriched with every discipline:

Note it, Prabhu!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಪೂರ್ವಾಪರ ಸಂಗತ್ಯಮಂ ಬಿನ್ನೈಸಲು, ಆ ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರಱಿವ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Basavarājadēvara pūrvāpara saṅgatyamaṁ binnaisalu, ā Prabhudēvaru Cikkadaṇṇāyakararivа koṇḍāḍuva prastāvada vacana:

The vacana which tells how, when Cennabasavaṇṇa submitted an account of Lord Basavarāja's antecedents, Prabhudēva praised Cennabasavaṇṇa's enlightenment:

೩೨

ಅಂದಂದಿನ ಮಾತ ಅಂದಂದಿಗೆ ಅಱಿಯಬಾರದು,
ಹಿಂದೆ ಹೋದ ಯುಗಪ್ರಳಯಂಗಳ ಬಲ್ಲವರಾರಯ್ಯ?
ಮುಂದೆ ಬಪ್ಪ ಯುಗಪ್ರಳಯಂಗಳ ಬಲ್ಲವರಾರಯ್ಯ ?
ಬಸವಣ್ಣನು ಆದಿಯಲ್ಲಿ ಲಿಂಗಶರಣನೆಂಬುದ
ಭೇದಿಸಿ ನೋಡಿ ಅಱಿವರಿನ್ನಾರಯ್ಯ ?
ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದದ ಮಹಾತ್ಮೆಗೆ
ಬಸವಣ್ಣನೆ ಆದಿಯಾದನೆಂಬುದನಱಿದ ಸ್ವಯಂಭುಜ್ಞಾನಿ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನೊಬ್ಬನೆ.

andandina nudi andandige ariyabāradu.
Innu hinde hōda yugayugāntaragaḷa ballavarārayya!
munde bappa yugayugāntaragaḷa ballavarārayya!
Basavaṇṇana ādiyalli liṅgaśaraṇanembudu
bhēdisi nōḍi ariyaballavarārayya?
Liṅga jaṅgama prasādada mahimege
Basavaṇṇane ādipūrvanādudanaṟiyalu svayambhuvāgihāna.
Guhēśvaraliṅgadalli Cennabasavaṇṇanobbane.

When the day's words cannot be known
The very day, then who can know
Of ages and of floods gone by,
Of ages and of floods to come?

Who else can know, good Sir,
By probe and test,
That Basavaṇṇa was
The Liṅga-śaraṇa
At the dawn of time?

In Guhēśvaraliṅga—
The Self-begotten one
To know that Basavaṇṇa became
The Beginning for the glory
Of Liṅga, Jaṅgama, Prasāda,
Is Cennabasavaṇṇa alone.

ಬಸವಣ್ಣನೆ ಆದಿ ಶರಣ, ಆತನ ಮಹಿಮೆಯನಱಿದ ನಿನ್ನ ಜ್ಞಾನಕ್ಕೆ ಸರಿ ಇಲ್ಲ ಎಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಸವಣ್ಣನೆ ಆದಿ ಶರಣನೆಂದು ಮಹಿಮೆಯನಱಿದು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ :

Basavaṇṇane ādi śaraṇa, ātana mahimeyanaṟida ninna jñānakke sari illa endu Prabhudēvaru nirūpisalu, adakke Cenna-basavarājadēvaru Basavaṇṇane ādi śaraṇanendu mahimeyanaṟidu Prabhudēvarodane binnaisuva prastāvada vacana :

The vacana which tells how, when Prabhudēva remarked, "Basavaṇṇa himself is the primal Śaraṇa; there is no match to your knowledge of his glory", thereupon Lord Cennabasavarāja

submitted to Prabhudēva, "One should not say that Basavaṇṇa himself is the primal Śaraṇa.":

೩೩

ಆದಿ ಬಸವಣ್ಣನು, ಅನಾದಿ ಲಿಂಗವೆಂಬುದು ತಾ ಹುಸಿ ಹುಸಿ.
ಈ ನುಡಿಯ ಕೇಳಲಾಗದು.
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಬಸವಣ್ಣನು.
ಲಿಂಗವು ಬಸವಣ್ಣನುದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು.
ಜಂಗಮವು ಬಸವಣ್ಣನುದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು.
ಪ್ರಸಾದವು ಬಸವಣ್ಣನನುಕರಿಸಲಾಯಿತ್ತು.
ಈ ತ್ರಿವಿಧಕ್ಕೆ ಬಸವಣ್ಣನೆ ಕಾರಣನೆಂದಱಿದೆನಯ್ಯಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

ādi Basavaṇṇanu, anādi liṅgaveṁbudu tā husi husi.
ī nuḍiya kēḷalāgadu.
ādi liṅga, anādi Basavaṇṇanu.
liṅgavu Basavaṇṇanudaradalli huṭṭittu.
jaṅgamavu Basavaṇṇanudaradalli huṭṭittu.
prasādavu Basavaṇṇananukarisalāyittu.
ī trividhakke Basavaṇṇane kāraṇanendaṟidenayyā
Kūḍalacennasaṅgamadēvā.

To say Basavaṇṇa is of time
And Liṅga unbegun,
Is false, all false!
Repugnant to the ears
That word!

It's Liṅga is begun, Basavaṇṇa's unbegun:
Liṅga was born of Basavaṇṇa's loins;
Jaṅgama was born of Basavaṇṇa's loins;
Only when Basavaṇṇa took it
Was Prasāda born.

O Kūḍala Cennasaṅgama Lord,
I know Basavaṇṇa was himself the cause
For these three.

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, idakke Prabhudēvaru nirūpisida pratyuttara:

The vacana which tells what, on Cennabasavaṇṇa making this submission, Prabhudēva replied thereto:

೩೪

ಕಾಯವಿಡಿದು ಹುಟ್ಟಿದಾತ ಕಾಲಾಗ್ನಿರುದ್ರನಾಗಲಿ,
ಕಾಯವಿಡಿದು ಹುಟ್ಟಿದಾತ ಕಾಮಸಂಹಾರಿಯಾಗಲಿ,
ಕಾಯವಿಡಿದು ಹುಟ್ಟಿದಾತ ಅನಾದಿ ಪರಮೇಶ್ವರನಾಗಲಿ,
ಅಱಿವು ಸಾಧ್ಯವಾಗದು ಆರಿಗೆಯೂ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನೀನು ಕಾಯವಿಡಿದು ಕಲ್ಪಿತವ ಹೊದ್ದನೆಂಬುದು
ಕಾಣಬಂದಿತ್ತು, ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

kāyaviḍidu huṭṭidāta kālāgnirudranāgali,
kāyaviḍidu huṭṭidāta kāmasaṁhāriyāgali,
kāyaviḍidu huṭṭidāta anādi Paramēśvaranāgali,
aṟivu sādhyavāgadu ārigeyū.
Gūhēśvaraliṅgadalli
nīnu kāyaviḍidu kalpitava hoddanembudu
kāṇabandittu nōḍā Cennabasavaṇṇā.

Let him who was born in body be
Kālāgnirudra.

Let him who was born in body be
Kāmasaṁhāri.

Let him who was born in body be
The timeless Paramēśvara.

Of none of these
Can Knowledge be.

In Guhēśvaraliṅga, we saw
That you, although in body, yet
Appeared before our eyes
Not wearing its illusive garb.

Mark it, Cennabasavaṇṇa!

ಇಂತು ಶರೀರವಿಡಿದು ದಿವ್ಯಜ್ಞಾನಿ ನೀನೊಬ್ಬನೆ ಎಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು. ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಕಾಯವಿಡಿದು ನಿಮ್ಮ ಕಂಡೆನೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu śarīraviḍidu divyajñāni nīnobbane endu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru kāyaviḍidu nimma kaṇḍenendu binnaisida prastāvada vacana:

The vacana which tells how, when Prabhudēva said, "You alone are, still in body, a divine seer," Cennabasavaṇṇa observed, "I, because in body, have seen you":

೩೫

ಕಾಯದಿಂದ ಲಿಂಗದರ್ಶನ.
ಕಾಯದಿಂದ ಜಂಗಮದರ್ಶನ.
ಕಾಯದಿಂದ ಪ್ರಸಾದ ಸಂಪತ್ತು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
  ಕಾಯದಿಂದ ನಿಮ್ಮ ಕಂಡೆನು !

kāyadinda liṅgadarśana.
kāyadinda jaṅgamadarśana.
kāyadinda prasāda sampattu.
Kūḍalacennasaṅgayyā,
  kāyadinda nimma kaṇḍenu!

Through body's grace it is,
Liṅga is found;
Through body's grace it is,
Jaṅgama is found;
Through body alone are found
The riches of Prasāda.
O Lord Kūḍala Cennasaṅgama,
It's thanks to body that I
Found you!

ಇಂತು ಶರೀರವಿಡಿದು ನಿಮ್ಮ ಕಂಡೆನೆಂದು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆಚಾರ ಅಂಗವಾಗಿಪ್ಪಡೆ ನೀವಲ್ಲದೆ ಮತ್ತಾರೂ ಇಲ್ಲವೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೊಂಡಾಡಿದ ವಚನ:

intu śarīraviḍidu nimma kaṇḍenendu binnaisalu, idakke Prabhudēvaru ācāra aṅgavāgippaḍe nīvallade mattārū illavendu Cikkadaṇṇāyakara koṇḍāḍida vacana :

The vacana which tells how on Cennabasavaṇṇa submitting, "I have, because of my body, seen you", Prabhudēva praising him replied, "Except for you there is none who has incorporated discipline in himself":

೩೬

ಅಂಗವಿಡಿದು, ಅಂಗ ಅನಂಗವೆಂಬೆರಡನೂ
ಹೊದ್ದದ ಮಹಿಮನ ನೋಡಾ !
ಅಂಗವೆ ಆಚಾರವಾಗಿರಬಲ್ಲ,
ಆಚಾರವೆ ಅಂಗವಾಗಿರಬಲ್ಲನಾಗಿ,
ಅಂಗವಿಲ್ಲದಪ್ರತಿಮನ ನೋಡಾ !
ಆಚಾರವೆ ಸ್ವಾಯತ, ಆಚಾರವೆ ಪ್ರಾಣ !
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿನ್ನ ಆಚಾರಭಿಕ್ಷವನಿಕ್ಕಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

aṅgaviḍidu, aṅga anaṅgavembераḍanū
hoddada mahimana nōḍā!
aṅgave ācāravāgiraballa,
ācārave aṅgavāgiraballanāgi,
aṅgavilladapratimana nōḍā !
ācārave svāyata, ācārave prāṇa !
Gūhēśvaraliṅgadalli ninna ācārabhikṣavanikkā Cennabasavaṇṇā.

Lo! the glorious one, still in flesh,
Has neither body nor is bodiless!
Lo! the peerless disembodied one
Who lives
With body turned to discipline,
And discipline to body too!
His discipline is now his self,
His discipline, his very breath!
O Cennabasavaṇṇa,
Before Guhēśvaraliṅga I say:
Give me your discipline as alms!

ನೀನು ಸದಾಚಾರವೆ ಸರ್ವಾಂಗವಾಗಿಪ್ಪೆಯಾಗಿ, ಎನಗೆ ನಿನ್ನ ಸರ್ವಾಚಾರ ಸಂಪತ್ತಿನ ಕಾರುಣ್ಯಪ್ರಸಾದವನಿಕ್ಕೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆಚಾರವೆಂಬುದು ಸಂಗನಬಸವಣ್ಣಂಗುಂಟಲ್ಲದೆ ಎನಗೆ ಇಲ್ಲೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

nīnu sadācārave sarvāṅgavāgippeyāgi, enage ninna sarvācāra saṁpattina kāruṇyaprasādavanikkendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru ācāraveṁbudu Saṅganabasavaṇṇaṅguṇṭa-llade enage illendu binnaisuva prastāvada vacana:

The vacana which tells how, when Prabhudēva said, "Since you live with true discipline in every cell of your body, give me the treasure of your entire discipline as your mercy's gift", Cenna-basavaṇṇa remarks thereupon, "What is called discipline Saṅgana Basavaṇṇa has, not I".

೩೭

ಗುರುಲಿಂಗದಲ್ಲಿ ಆಗಾಗಿ,
  ಆಚಾರಲಿಂಗಪ್ರಸಾದಿಯಾದ.
ಆಚಾರಲಿಂಗದಲ್ಲಿ ಅವಧಾನಿಯಾಗಿ,
  ಸರ್ವಾಚಾರಸಂಪನ್ನನಾದ.
ಸರ್ವಾಚಾರಸಂಪತ್ತಿನಲ್ಲಿ ಲಿಂಗೈಕ್ಯನಾಗಿಪ್ಪನು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
  ಸಂಗನಬಸವಣ್ಣನು ಆಚಾರವ ಬಲ್ಲನಲ್ಲದೆ
  ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ ?

guruliṅgadalli āgāgi,
  ācāraliṅga prasādiyāda.
ācāraliṅgadalli avadhāniyāgi,
  sarvācārasaṁpannanāda.
sarvācārasaṁpattinalli liṅgaikyanāgippanu.
Kūḍalacennasaṅgayyanalli
  Saṅganabasavaṇṇanu ācārava ballanallade
  nānetta ballenayyī?

By taking form
In Guruliṅga,
He enjoyed the grace
Of Ācāraliṅga.
By close attention to Ācāraliṅga

He became a master of
All discipline.
Amidst the wealth of discipline
He has grown to live
As one with Liṅga.
In Kūḍala Cennasaṅga,
Saṅgana Basavaṇṇa knows
What discipline truly is;
But how can I?

೩೮

ಮತ್ತಂ,
ಆಚಾರವೆಂಬುದು ಅಗೋಚರ ನೋಡಯ್ಯಾ !
ಮಾಡಿದಲ್ಲದೆ ಇಲ್ಲ.
ಒಡಲುವಿಡಿದರೆ ಹಿಡಿಯಲಿಲ್ಲವಯ್ಯಾ.
ಮಾಟಕೂಟವೆಂಬ ಈಸುವ ಕಳೆದಿಪ್ಪ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಆಚಾರದನುವ
ಸಂಗನಬಸವಣ್ಣ ಬಲ್ಲ ನೋಡಾ ಪ್ರಭುವೆ.

mattaṁ,
ācāravembudu agōcara nōḍayyā!
māḍidallade illa.
oḍaluviḍidare hiḍiyalillavayyā.
māṭakūṭavemba īsuva kaḷedippa
Kuḍalacennasaṅgayyanalli ācāradanuva
Saṅganabasavaṇṇa balla nōḍā Prabhuve.

Again:
Behold! what you call discipline
Is beyond ken:
Only by doing it, you have it, Sir!
While you are to the body bound,
You cannot grasp it, Sir!
O Prabhu, Saṅgana Basavaṇṇa knows,
In Kūḍala Cennasaṅga,
What means the discipline that has shed
Such delicate craftsmanship.

ಆಚಾರದನುವ ಬಸವಣ್ಣ ಬಲ್ಲನೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಆ ಬಸವಣ್ಣನಾಚಾರವೆಂತಿರ್ಪುದೆಂದು ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ācāradanuva Basavaṇṇa ballanendu Cikkdaṇṇāyakaru binnaisalu ā Basavaṇṇanācāraventirpudendu Prabhudēvaru Cikkadaṇṇāyakara besagomba prastāvada vacana:

The vacana which tells how, when Cennabasavaṇṇa said that Basavaṇṇa knew the nature of discipline, Prabhu asked the former how, then, this Basavaṇṇa's way of life was:

೩೯

ಆಯತ ಸ್ವಾಯತ ಸನ್ನಹಿತನಾಗಿ,
ಆರಾಧ್ಯಲಿಂಗದಲ್ಲಿ ಅನುಭಾವಿಯಾಗಿಪ್ಪನು.
ಜಂಗಮಲಿಂಗಪ್ರಾಣಿಯಾಗಿ ಪ್ರಾಣ ನಿಷ್ಪ್ರಾಣವಾಗಿಪ್ಪನು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸಂಗನಬಸವಣ್ಣನ ಆಚಾರದ ಪರಿ ನಿನಗಲ್ಲದೆ ಅಱಿಯಬಾರದು.
ಎನಗೊಮ್ಮೆ ತಿಳುಹಿಕೊಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

āyata svāyata sannahitanāgi,
ārādhyaliṅgadalli anubhāviyāgippanu.
jaṅgamaliṅgaprāṇiyāgi prāṇa niṣprāṇavāgippanu.
Guhēśvaraliṅgadalli
Saṅganabasavaṇṇana ācārada pari ninagallade aṟiyabāradu.
enagomme tiḷuhikoḍā Cennabasavaṇṇā.

He's one who has become
All forms of Liṅga—that which comes
Out of oneself,
And that which is part of oneself,
And that which lodges in oneself—
And so attained experience
Of a worshipful Liṅga.

The Jaṅgamaliṅga is his very breath,
And so his breath is purged of breath.

No one, save you, can know,
In Guhēśvara,
The nature of the discipline

Of Saṅgana Basavaṇṇa!
Explain it to me but once,
O Cennabasavaṇṇa!

ಇಂತು ಬಸವರಾಜದೇವರ ಆಚಾರದನುವನು ಎನಗೊಮ್ಮೆ ತಿಳುಹಿಕೊಡೆಂದು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಸದಾಚಾರ ವರ್ತನೆಯ ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvara ācāradanuvanu enagomme tiḷuhikoḍendu, Prabhudēvaru nirūpisalu, Cikkdaṇṇāyakaru Basavarājadēvara sadācāra vartaneya Prabhudēvaroḍane binnaisida prastāvada vacana:

Thus the vacana which tells how, on Prabhudēva asking, "Explain to me just once the nature of Lord Basavarāja's discipline," Cennabasavaṇṇa explained to Prabhudēva Lord Basavarāja's virtuous way of life:

೪೦

ಆಚಾರವಂಗಸಂಬಂಧವಾದಲ್ಲಿ ಶ್ರೀಗುರು ಸನ್ನಹಿತ.
ಅಱಿವು ಮನ ಲಿಂಗ ಸಂಬಂಧವಾದಲ್ಲಿ ಶಿವಲಿಂಗ ಸನ್ನಹಿತ.
ಈ ಉಭಯ ಸನ್ನಹಿತವಾದಲ್ಲಿ ಜಂಗಮ ಸನ್ನಹಿತ.
ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಾ,
   ನಿಮ್ಮಲ್ಲಿ ತ್ರಿವಿಧಸಂಪನ್ನ ಶರಣ ಸಂಗನಬಸವಣ್ಣನು.

ācāravaṅgasaṁbandhavādalli śrīguru sannahita.
aṟivu mana liṅga saṁbandhavādalli śivaliṅga sannahita
ī ubhaya sannahitavādalli jaṅgama sannahita.
idu kāraṇa Kūḍalacennasaṅgā,
   nimmalli trividhasaṁpanna śaraṇa Saṅganabasavaṇṇanu.

When discipline is bound up with one's self,
There is the presence of the Guru;
When mind and consciousness are bound
In Liṅga, there is the presence of
Śivaliṅga; but when both these
Are present, then Jaṅgama
Is present....Therefore,
O Kūḍala Cennasaṅga,
Saṅgana Basavaṇṇa is, in you, endowed
With all these three!

೪೧

ಮತ್ತಂ,
ಗುರುವಿನಲ್ಲಿ ಸದಾಚಾರಿ, ಲಿಂಗದಲ್ಲಿ ಶಿವಾಚಾರಿ,
ಜಂಗಮದಲ್ಲಿ ಸಮಯಾಚಾರಿ, ಪ್ರಸಾದದಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿ,
ಆಚಾರದಲ್ಲಿ ಸುವಿಚಾರಿ,
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು.

mattaṁ,
guruvinalli sadācāri, liṅgadalli śivācāri,
jaṅgamadalli samayācāri, prasādadalli brahmacāri,
ācāradalli suvicāri,
Kūḍalacennasaṅgā, nimma śaraṇa Basavaṇṇanu.

Again:
In the Guru, he's a virtuous man;
In Liṅga, divinely so;
In Jaṅgama, he's loyal to his faith;
In Prasāda, he is chaste;
Right-thinking in whatever he does:
He is all this—thy śaraṇa
Basavaṇṇa,
O Kūḍala Cennasaṅgama!

೪೨

ಮತ್ತಂ,
ಮರಕ್ಕೆ ಬಿತ್ತು ಹುಟ್ಟಿದರೇನಯ್ಯಾ ?
ಬಿತ್ತಿಂಗೆ ಮರ ಹುಟ್ಟಿದರೇನಯ್ಯಾ ?
ಮರದ ಬೆಳಸಿನ ಫಲದ ಪರಿಯ ಬೆಸಗೊಳಲಿಲ್ಲ.
ಸಸಿ ಪಲ್ಲವಿಸಿ ತ್ರಿವಿಧವಾಯಿತ್ತು,—
ಕೂಡಲಚೆನ್ನಸಂಗಾ ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣಂಗೆ.

mattaṁ,
marakke bittu huṭṭidarēnayyā?
bittiṅge mara huṭṭidarēnayyā?
marada beḷasina phalada pariya besagoḷalilla.
sasi pallavisi trividhavāyittu,—
Kūḍalacennasaṅgā nimma śaraṇa Basavaṇṇaṅge.

Again:

What if the seed is born of the tree,
Or if the tree is born of the seed?
Nor is the question how the fruit
Grew from the tree: O Kūḍala Cennasaṅga,
The sapling, sprouting, has become
All three unto thy śaraṇa,
Basavaṇṇa.

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಂಗನಬಸವಣ್ಣನ ಸರ್ವಾಚಾರಸಂಪತ್ತ ಕೊಂಡಾಡಿ, ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸಲು, ಆ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಮಾಡುವ ದಾಸೋಹವನು ಮಥನಿಸಿ ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cennabasavarājadēvaru Saṅganabasavaṇṇana sarvācāra-saṁpatta koṇḍāḍi, Prabhudēvarige binnaisalu, ā Prabhudēvaru Basavarājadēvaru māḍuva dāsōhavanu mathanisi nōḍuva prastāvada vacana:

Thus the vacana which tells how, on Lord Cennabasavarāja relating to Prabhudēva, with commendation, Saṅgana Basavaṇṇa's achievement of all kinds of perfection, the latter probed into the dedicated service done by Lord Basavarāja:

೪೩

ಲಿಂಗದಲ್ಲಿ ಆಗಾಗಿ,
ಅಂಗವಿರಹಿತನಾಗಿ ಫಲವೇನಯ್ಯಾ ?
ಜಂಗಮದಲ್ಲಿ ಸನ್ನಹಿತನಾಗಿ
ದಾಸೋಹವ ಮಾಡಿ ಫಲವೇನಯ್ಯಾ ?
ನೀನಾನೆಂಬ ಭಾವವುಳ್ಳನ್ನಕ್ಕರ,
ಜಂಗಮದಲ್ಲಿ ಸಮಯಾಚಾರಿಯಾಗಿಪ್ಪನ್ನಕ್ಕರ
ಮಾಡುವ ಭಕ್ತಿಗೆ ಭಿನ್ನವದೆ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣಂಗೆ
ಆಚರಣೆ ತಿಳಿಯದು ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

liṅgadalli āgāgi,
aṅgavirahitanāgi phalavēnayyā?
jaṅgamadalli sannahitanāgi
dāsōhava māḍi phalavēnayyā?
nīnānemba bhāvavuḷḷannakkara,
jaṅgamadalli samayācāriyāgippannakkara
māḍuva bhaktige bhinnavade.

Guhēśvaraliṅgadalli Saṅganabasavaṇṇaṅge
ācaraṇe tiḷiyadu nōḍā Cennabasavaṇṇā.

What use is it
Your taking form in Liṅga
And living a disembodied life?

What is the use
Of dedicated service, if you are lost
In Jaṅgama utterly?

So long as the sense of You and I
Remains; as long as one
Conducts oneself to Jaṅgama
In due observance of the code,
A sense of difference remains
In the pious life you lead.

Look you, Cennabasavaṇṇa,
Before Guhēśvaraliṅga I say,
Saṅgana Basavaṇṇa knows
Nothing about
What discipline really is!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರಿಗೆ ವರ್ತನೆ ತಿಳಿಯದೆಂದು ನಿರೂಪಿಸಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಬಸವರಾಜದೇವರ ವರ್ತನೆಯ ನಿಲವನು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvarige vartane tiḷiyadendu nirūpisalu, Cikkadaṇṇāyakaru ā Basavarājadēvara vartaneya nilavanu Prabhudēvaroḍane binnaisuttirda prastāvada vacana :

The vacana which tells how, on Prabhudēva remarking that Lord Basavarāja did not understand the way of life, Cennabasavaṇṇa submitted to Prabhudēva about the excellence of Lord Basavarāja's way of life:

೪೪

ಸಂಗವಿಡಿದರೆ ಸಂಗವಿಡಿದು ನೋಡದಿರಯ್ಯಾ.
ಶರಣ ಸಂಗಸೂತಕಿಯಲ್ಲ.
ಲಿಂಗಪರಿಚಿತನ ಸಂಗವಂತನೆನ್ನದಿರಯ್ಯಾ !
ಶರಣ ಮನ ಬಂದಂತೆ ಮಾಡುವ.

ಅಱಸಿ ಸಕಲಾಗಮಾಚಾರ್ಯನಪ್ಪ.
  ಅಹುದಾಗದೆಂಬುದಿಲ್ಲ ನೋಡಯ್ಯಾ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
  ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು ಸಂಗಿಯಲ್ಲ, ನಿಸ್ಸಂಗಿಯಲ್ಲ.

saṅgaviḍidare saṅgaviḍidu nōḍadirayyā
  śaraṇa saṅgasūtakiyalla.
liṅgaparicitana saṅgavantanennadirayyā !
  śaraṇa mana bandante māḍuva.
aṟasi sakalāgamācāryanappa.
  ahudāgadembudilla nōḍayyā.
Kūḍalacennasaṅgā,
  nimma śaraṇa Basavaṇṇanu saṅgiyalla, nissaṅgiyalla.

If attachment is what he has,
Look not, dear Sir,
As if attachment it were.
Free from attachment's taint
Is a śaraṇa....Call him not
An attached one, because he is
Intimate with the Liṅga, Sir!
A śaraṇa may well do
Whatever his mind dictates!
His questing over, he is now
A Master of all scriptural lore!
There's nothing like: he can or cannot do.
O Kūḍala Cennasaṅga,
There's neither attachment nor detachment for
Thy śaraṇa Basavaṇṇa!

ಮತ್ತಂ,

೪೫

ಆನೆಂಬುದಿಲ್ಲವಯ್ಯಾ ಲಿಂಗವೆಂಬ ಮಹಂತಂಗೆ.
  ಅಳಿಯನುಳಿಯ ನೋಡಾ !
ಮಿಂಚಿನ ಗೊಂಚಲಂತೆ ಹಿಂದೆ ರೂಪಾಗಿ ತೋಱುತಿರ್ಪದು.
  ಶರಣನೊಡಲುಗೊಂಡಡೆ ಸಾಮಾನ್ಯನೆ ?
  ಪ್ರಕೃತಿಗುಣಭಿನ್ನಭಾವಿಯಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
  ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ಪರಿ ಬೇಱೆ.

mattaṁ,

ānembudillavayyā liṅgaveṁba mahantaṅge.
aḷiyanuḷiya nōḍā !
miñcina goñcalante hinde rūpāgi tōṟutirpadu.
śaraṇanoḍalugoṇḍaḍe sāmānyane ?
prakṛtiguṇabhinnabhāviyalla.
Kūḍalacennasaṅgā,
nimma śaraṇa Basavaṇṇana pari bēṟe.

And again:

There is no sense of 'I'
In the Great One who is
But Liṅga: behold,
He neither lives nor dies!
It takes a form and shows
Behind him, like a lightning cluster!
Is a śaraṇa common, just because
He has put on the flesh?
He is not one to feel
The difference that pertains
To Nature's attributes.
O Kūḍala Cennasaṅga,
Uncommon is the way
Of thy śaraṇa Basavaṇṇa!

೪೬

ಮತ್ತಂ,

ಅನಾಯಾಸದಿಂದ ಮನೆಯ ಮಾಡಿ,
ನಿರಾಯಾಸದಿಂದ ಪರಮಸುಖಿ.
ರೂಹಿಸುವಲ್ಲಿ ರೂಪಾಧಿಕ.
ನೋಡುವಲ್ಲಿ ನೋಟ ಘನ.
ಇಂತಹ ಸಹಜಸಂಗಿಯ ನಿಲವಿನ ಪರಿ,
ಉದಕದೊಳಗಣ ಬಿಂದು ಉದಯರತ್ನದ ಸಂಚದಂತೆ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣನ ಪರಿ ಬೇಱೆ.

mattaṁ,

anāyāsadinda maneya māḍi,
nirāyāsadinda paramasukhi.

rūhisuvalli rūpādhika.
nōḍuvalli nōṭa ghana.
intaha sahajasaṅgiya nilavina pari,
udakadoḷagaṇa bindu udayaratnada sañcadante.
Kūḍalacennasaṅgā,
nimma śaraṇana pari bēṟe.

And yet again:

Without exertion he built the House;
Without exertion he enjoys
The supreme Bliss.
Though he takes form, he is past form;
In seeing, spacious is his sight.
Such is the excellence of him
Who in attachment yet is free—
Even as the kinship of a drop
Of water and the gem of dawn.
O Kūḍala Cennasaṅga,
Uncommon is the way
Of thy Śaraṇa!

೪೭

ಮತ್ತಂ,
ಶರಣನು ದೃಷ್ಟಾದೃಷ್ಟವನಱಿಯನು.
ಸಾವಯ ನಿರವಯವನೇನೆಂದೂ ವಿವರಿಸಿ ನುಡಿಯನು.
ತಾನು ಸ್ವತಂತ್ರನಾಗಿ ಭಾವರಹಿತನು.
ವಿಕೃತವೇಷದಿಂದ ಸುಕೃತವ ಜೋಡಿಸುವನಲ್ಲ.
ಪ್ರಕೃತಿಗುಣವಿಡಿದು ಮೂರ್ತಿಯಾದ ಉಪಜೀವಕನಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣ ಸಾರಾಯಸನುಮತನು.

mattaṁ,
śaraṇanu dṛṣṭādṛṣṭavanaṟiyanu.
sāvaya niravayavanēnendū vivarisi nuḍiyanu.
tānu svatantranāgi bhāvarahitanu.
vikṛtavēṣadinda sukṛtava jōḍisuvanalla.
prakṛtiguṇaviḍidu mūrtiyāda upajīvakanalla.
Kūḍalacennasaṅgā,
nimma śaraṇa sārāyasanumatanu.

Again:

The Śaraṇa knows not
The difference between
Invisible and visible.
In speech, he does not sift
Between the partite and the impartite.
He's will-less, being free.
Not he to gain merit by
Donning odd guise.
He is not one who leans
On form, with Nature's attributes.
O Kūḍala Cennasaṅga,
Thy Śaraṇa is approved
By the essential Self.

ಮತ್ತಂ, ೪೮

ದೇಹಿಯಲ್ಲ, ನಿರ್ದೇಹಿಯಲ್ಲ,
ಬೋಧಕನಲ್ಲ, ನಿರ್ಬೋಧಕನಲ್ಲ.
ಕಾಮಿಯಲ್ಲ, ನಿಷ್ಕಾಮಿಯಲ್ಲ.
ಆಶೆವಿಡಿದು ಬಂದ ಅನುಮಿಷನಲ್ಲ.
ಅವಗುಣವಿಲ್ಲದ ನಿರ್ಗುಣಿ ನೋಡಯ್ಯಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣ ನೋಡಯ್ಯಾ !

mattaṁ,
dēhiyalla, nirdēhiyalla,
bōdhakanalla, nirbōdhakanalla.
kāmiyalla, niṣkāmiyalla.
āśeviḍidu banda anumiṣanalla.
avaguṇavillada nirguṇi nōḍayyā !
Kūḍalacennasaṅgā,
nimma śaraṇa nōḍayyā !

Again:

He is not bodied, nor disembodied he.
He is no teacher, nor non-teacher he.
Desire he has not, nor desireless he.
He's not the unwinking one who's come
Armed with a purpose here.

He has neither evil qualities nor
Lo, any qualities at all!
O Kūḍala Cennasaṅga,
Behold Thy Śaraṇa!

ಮತ್ತಂ, ೪೯
ಮೂರ್ತನಲ್ಲ, ಅಮೂರ್ತನಲ್ಲ.
ಲಿಂಗದಲ್ಲಿ ಪ್ರಾಣಸಂಚಿತ.
ಪ್ರಾಣದಲ್ಲಿ ಪ್ರಸಾದ ಸಂವರಣೆ.
ಪ್ರಸಾದದಲ್ಲಿ ಕಾಯಾಶ್ರಿತನು.
ಲೋಕಲೌಕಿಕಪ್ರಕಾರದುದಯನಲ್ಲ,
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮ ಶರಣನು.

mattaṁ,
mūrtanalla, amūrtanalla.
liṅgadalli prāṇasañcita.
prāṇadalli prasāda saṁvaraṇe.
prasādadalli kāyāśritanu.
lōkaḷoukikaprakāradudayanalla,
Kūḍalacennasaṅgā, nimma śaraṇanu.

Again:
No form, and yet not formless he;
His breath in Liṅga gathered up;
His breath is filled with Prasāda;
Upon Prasāda his body rests.
O Kūḍala Cennasaṅga,
Thy Śaraṇa is not made
In the world's vulgar way!

ಮತ್ತಂ, ೫೦
ಶರಣ ದೃಷ್ಟಾದೃಷ್ಟ ಕಾಣಯ್ಯಾ !
ಮುಟ್ಟದೆ ಮುಟ್ಟುವ ಕಾಣಯ್ಯಾ.
ಆಗಿನ ಆಗು ಕಾಣಯ್ಯಾ.
ಭೇದದ ಭೇದ ಕಾಣಯ್ಯಾ.
ಅಱಿವಿನ ಅಱಿವು ಕಾಣಯ್ಯಾ.
ಲಿಂಗದಲ್ಲಿ ಹಿಂಗದ ಬಿಂದು,
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮಲ್ಲಿ ಬಸವಣ್ಣ ಕಾಣಯ್ಯಾ.

mattaṁ,

śaraṇa dṛṣṭādṛṣṭa kāṇayyā!
muṭṭade muṭṭuva kāṇayyā.
āgina āgu kāṇayyā.
bhēdada bhēda kāṇayyā.
aṟivina aṟivu kāṇayyā.
liṅgadalli hiṅgada bindu,
Kūḍalacennasaṅgā, nimmalli Basavaṇṇa kāṇayyā.

And again:

The Śaraṇa is seen and yet not seen;
Touchless his touch;
In all becoming, he *is*:
He is, behold, in difference
The differentiating principle!
In knowledge, Knowledge itself;
The inseparable drop in Liṅga . . .
O Kūḍala Cennasaṅga,
Basavaṇṇa, behold,
Is within you.

೫೧

ಮತ್ತಂ,

ಸಕಳ ನಿಷ್ಕಳನಯ್ಯಾ. ನಿಷ್ಕಳ ಸಕಳನಯ್ಯಾ.
ಸಕಳನಾಗಿ ಸಂಸಾರಿಯಲ್ಲ. ನಿಷ್ಕಳನಾಗಿ ವೈರಾಗಿಯಲ್ಲ.
ಸಂಸಾರಿಯಲ್ಲದ ಸಂಗವು;
ವೈರಾಗಿಯಲ್ಲದ ನಿಸ್ಸಂಗವು.
ಉಭಯಸಂಗದಿಂದ ಮಹತ್ತನೈದಿಪ್ಪನಾಗಿ,
'ಸ್ಥಾವರಂ ಜಂಗಮಶ್ಚೈವ ದ್ವಿವಿಧಂ ಲಿಂಗಮುಚ್ಯತೇ'
ಎಂದುದಾಗಿ,
ಕೂಡಲಚೆನ್ನಸಂಗನೆಂತಿದ್ದುದಂತೆ ಇಪ್ಪನಲ್ಲದೆ
ನಿಮ್ಮ ಶರಣ ಕ್ಷೀಣನಲ್ಲ.

mattaṁ,

sakaḷa niṣkaḷanayyā. niṣkaḷa sakaḷanayyā.
sakaḷanāgi saṁsāriyalla. niṣkaḷanāgi vairāgiyalla.
saṁsāriyallada saṅgavu;
vairāgiyallada nissaṅgavu.

ubhayasaṅgadinda mahattanaidippanāgi,
'sthāvaraṁ jaṅgamaścaiva dvividhaṁ liṅgamucyatē'
endudāgi,
Kūḍalacennasaṅganentiddudante ippanallade
nimma śaraṇa kṣīṇanalla.

Again:

Although endowed with form, he has no form;
Although he has no form, yet form hath he;
Although a form, he is not of this world;
Though formless, no ascetic he;
His contact is untainted by the world;
His sequestration, no asceticism;
Attaining, either way, the majesty—
To wit, 'The two are Liṅga: that which moves,
And that which moves not'—your Śaraṇa,
As Kūḍala Cennasaṅga Himself,
Is past decay or perishing!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ನಿಲವಿನ ಮಹಾತ್ಮೆಯನ್ನು ನಾನಾ ವಿಧದಿಂ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನಪಂಗೈಯಲು, ಆ ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Basavarājadēvara nilavina mahātmeyannu nānāvidhadiṁ stōtramaṁ maḍutta Prabhudēvarige binnapaṁgaiyalu, ā Prabhudēvaru prasannarāgi Cikkadaṇṇāyakara koṇḍāḍida prastāvada vacana:

The vacana which tells how, when Cennabasavaṇṇa extolled in many ways the glorious majesty of Lord Basavarāja to Prabhudēva, the latter, being pleased, praised Cennabasavaṇṇa:

೫೨

ಅಂಗವೆಂಬ ಸಂಸಾರದೊಳಗೆ ಸವೆದರೆಲ್ಲರೂ ಶಿವನನಱಿವರೆ ?
ಮನವೆಂಬ ಸಂಕಲ್ಪದ ಕುಣಿಗೆ ಒಳಗಾದವರೆಲ್ಲರೂ
ಮಾಯದ ಹೊಡೆಗಿಚ್ಚ ಗೆಲಬಲ್ಲರೆ ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸರ್ವಸಂದೇಹವ ಕಳೆದಿಪ್ಪ
ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆ !

aṅgavem̐ba sam̐sāradoḷage savedarellarū śivananaṟivare?
manavem̐ba saṅkalpada kuṇige oḷagādavarellarū
māyada hoḍegicca gelaballare?
Guhēśvaraliṅgadalli sarvasandēhava kaledippa
Cennabasavaṇṇaṅge namō namō em̐be!

Do they know Śiva who wear
Out in this world of flesh?
Can they, say, conquer Māya's
Devouring fire who in
Imagination's pitfalls sink?
To Cennabasavaṇṇa, who has,
In Guhēśvaraliṅga, all doubt
Dispelled, I cry: Hail!

ಮತ್ತಂ, ೫೩

ತಾನೆಂದೆನಲೊಲ್ಲದೆ ಗುರುವೆಂದು ಹಿಡಿದವನ,
ಗುರುವೆಂದಲ್ಲಿ ನೀನೆಂದು ನಡೆದವನ,
ನೀನೆಂದಲ್ಲಿಯೆ ಲಿಂಗ ಜಂಗಮದ
ಸಕೀಲ ಸಂಬಂಧವ ನೆಲೆಗೊಳಿಸಿದವನ,
ಲಿಂಗ ಜಂಗಮದಲ್ಲಿ ತನ್ನ ಮಱೆದು ಕಱಿಗೊಂಡ ಲಿಂಗೈಕ್ಯನ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು!

mattam̐,
tānendenalollade guruvendu hiḍidavana,
guruvendalli nīnendu naḍedavana,
nīnendalliye liṅga jaṅgamada
sakīla sam̐bandhava nelegoḷisidavana,
liṅga jaṅgamadalli tanna maṟedu kaṟigoṇḍa liṅgaikyana,
Guhēśvaraliṅgadalli Cennabasavaṇṇana śrīpādakke
namō namō enutirdenu!

Again:
In Guhēśvaraliṅga,
Hail, O hail! to the holy feet
Of Cennabasavaṇṇa, who
Forgetful of himself, has clung to Guru;
Affirming the Guru, has lived by *him*;

In so doing has firmly set
The bond that binds Jaṅgama and Liṅga;
In Jaṅgama and Liṅga forgetting himself,
He has found himself
As consubstantial with Liṅga.

ಇಂತು ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ತಮ್ಮ ಸಂಸಾರಭ್ರಾಂತಿಯ ಪ್ರಭುದೇವರಿಂದಳಿದು ಕೃತಾರ್ಥನಾದೆನೆಂದು ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Cikkadaṇṇāyakara stōtramaṁ māḍalu, ā Cikkadaṇṇāyakaru tamma saṁsārabhrāntiya Prabhudēvarindaḷidu kṛtārthanādenendu stōtramaṁ māḍida prastāvada vacana:

Thus the vacana which tells how, when Prabhudēva paid a tribute to Cennabasavaṇṇa, the latter praised him saying: 'Because my worldly illusions have been excised by Prabhudēva, I am fulfilled':

೫೪

ಇಲ್ಲದ ಸಂಸಾರ ಕಣ್ಣ ಮುಂದೆ ರೂಪಾಗಿ ಕಾಡುತ್ತಿರ್ದರೆ,
ಸುಜ್ಞಾನವೆಂಬ ಅಂಜನವನೆಚ್ಚಿ,
ಸಕಲ ಭ್ರಮೆಯೆಂಬ ಕತ್ತಲೆಯ ಕಳೆದು,
ನಿಜಲಿಂಗಸಂಬಂಧವ ನೆಲೆಗೊಳಿಸಿ
ನಿತ್ಯದಲ್ಲಿ ಅಚ್ಚೊತ್ತಿದನಾಗಿ,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು !

illada saṁsāra kaṇṇa munde rūpāgi kāḍuttirdare,
sujñānavemba añjanavanecci,
sakala bhrameyemba kattaleya kaḷedu,
nijaliṅgasaṁbandhava nelegoḷisi
nityadalli accottidanāgi,
Kūḍalacennasaṅganalli
Prabhudēvara śrīpādakke namō namō eṁbenu!

When this world, which is not, mocked me
Donning a form before my eyes,
Seeking the aid
Of the eye-black of right wisdom, he
Dispelled the darkness made

Of all illusions, confirmed
My bondage with the Real Liṅga,
Impressed me on the Eternal Truth,
And, in Kūḍala Cennasaṅga, I
Say, Hail, O hail!
To Prabhudēva's holy feet!

ಈ ಹೀಗೆಂದು ಸ್ತೋತ್ರಂಗೆಯ್ದು ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಮರಳಿ ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu stōtraṅgeydu binnapaṁgeyyalu, maraḷi Prabhudēvaru Cikkadaṇṇāyakara koṇḍāḍida prastāvada vacana:

The vacana which tells how Prabhudēva praised Cennabasavaṇṇa in return, when the latter paid him this tribute:

೫೫

ನರಲೋಕದ ನರರುಗಳೆಲ್ಲರು ನರಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಸುರಲೋಕದ ಸುರರುಗಳೆಲ್ಲರು ಸುರಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಮುನಿಲೋಕದ ಮುನಿಗಳೆಲ್ಲರು ತಪೋಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಜಂಗಮವ ಪೂಜಿಸುವರೆಲ್ಲರು ಸಾಯುಜ್ಯಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ರುದ್ರಲೋಕದ ರುದ್ರಗಣಂಗಳೆಲ್ಲರು ರುದ್ರಪದವೆಂಬ ಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಲಿಂಗವ ಧರಿಸಿದವರೆಲ್ಲರು ಲಿಂಗಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಪ್ರಸಾದ ಪಾದೋದಕ ಸಂಬಂಧಿಗಳೆಲ್ಲರು ಪ್ರಸಾದಸಂಸಾರಕ್ಕೊಳಗಾದರು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸರ್ವಸಂಸಾರವಿರಹಿತನು
ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು !

naralōkada nararugaḷellaru narasaṁsārakkoḷagādaru.
suralōkada surarugaḷellaru surasaṁsārakkoḷagādaru.
munilōkada munigaḷellaru tapōsaṁsārakkoḷagādaru.
jaṅgamava pūjisuvarellaru sāyujyasaṁsārakkoḷagādaru.
rudralōkada rudragaṇaṅgaḷellaru rudrapadavemba saṁsārakkoḷagādaru.
liṅgava dharisidavarellaru liṅgasaṁsārakkoḷagādaru.
prasāda pādōdaka saṁbandhigaḷellaru prasāda saṁsārakkoḷagādaru.
Guhēśvaraliṅgadalli sarvasaṁsāravirahitanu
Cennabasavaṇṇaṅge namō namō embenu!

The humans of the human world were caught
Within the cycle of the human kind;
The deities of the world divine were caught
Within the cycle of the gods;
The ascetics of the ascetic world were caught
Within the cycle of the monks;
The worshippers of Jaṅgama were caught
Within the cycle of Sāyujya;
The Rudra-followers of the Rudra world were caught
Within the cycle of the Rudra kind;
The wearers of the Liṅga were caught
Within the cycle of the Liṅga kind;
Devotees of Prasāda and Pādōdaka were caught
Within the cycle of the Prasāda kind.
In Guhēśvaraliṅga, I
Say, Hail, O hail! to Cennabasavaṇṇa,
From every kind of cycle free!

ಇಂತು ಪ್ರಭುದೇವರು ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ತಾವು ಪ್ರಭುದೇವರ ಬೆರಸಿ ಕೃತಾರ್ಥರಾದ ಭಾವವ ತೋಱಿ, ಆ ಪ್ರಭುದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru stōtramaṁ māḍalu, Cikkadaṇṇāyakaru tāvu Prabhudēvara berasi kṛtārtharāda bhāvava tōṟi, ā Prabhudēvara koṇḍāḍida prastāvada vacana :

Thus the vacana which tells how, on Prabhudēva paying a tribute to Cennabasavaṇṇa, the latter expressed his feeling of fulfilment in the intimate contact with Prabhudēva and praised him (in his turn):

೫೬

ಎನ್ನ ಸಂಸಾರಸೂತಕವ ತೊಡೆದು,
ನಿಜಲಿಂಗದಲ್ಲಿ ನಿರಹಂಕಾರವೆಂಬ ಘನವ
ತೋಱಿದನಯ್ಯಾ ಒಬ್ಬ ಶರಣನು.
ಎನಗಾರೂ ಇಲ್ಲವೆಂದು, ಪ್ರಭುದೇವರೆಂಬ ಒಬ್ಬ ಶರಣನ
ಕೃತಾರ್ಥನ ಮಾಡಿ
ಎನ್ನ ಕಣ್ಣ ಮುಂದೆ ಸುಳಿಸಿದನಯ್ಯಾ ಒಬ್ಬ ಶರಣನು.

ಆ ಶರಣನ ಕೃಪೆಯಿಂದ ಪ್ರಭುದೇವರೆಂಬ ಘನವ ಕಂಡು,
ಮನ ಮನ ಲೀಯವಾಗಿ ಘನ ಘನ ಒಂದಾದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಅಲ್ಲಯ್ಯನೆಂಬ ಮಹಿಮಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

enna saṁsārasūtakava tōḍedu,
nijaliṅgadalli nirahaṁkāravemba ghanava
tōṟidanayyā obba śaraṇanu.
enagārū illavendu, Prabhudēvaremba obba śaraṇana
kṛtārthana māḍi
enna kaṇṇa munde suḷisidanayyā obba śaraṇanu.
ā śaraṇana kṛpeyinda Prabhudēvaremba ghanava kaṇḍu.
mana mana līyavāgi ghana ghana ondāda kāraṇa,
Kūḍalacennasaṅgayyanalli
Allayyanemba mahimage namō namō enutirdenu!

One Śaraṇa there is
Who wiped for me this world's taint,
Revealing, in the Real Liṅga,
Greatness that denies the 'I'.

One Śaraṇa there is
Who, because I was an orphaned soul,
Fulfilled a Śaraṇa called Prabhudēva,
And made him walk before my eyes.

And because by that Śaraṇa's grace
I saw the glory Prabhudēva by name,
And melting into him, mind in mind,
Made one with him, majesty
With majesty,
I say, Hail, O hail, in Kūḍala Cennasaṅga,
To the glory called Allaya.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ತಮಗೂ ಪ್ರಭುವಿಗೂ ಒಂದೇ ಸಾಂಪ್ರದಾಯದಲ್ಲಿ ನಿಜಪದ ಸಾಧ್ಯವಾಯಿತ್ತೆಂದು ಬಿನ್ನಪಂಗೈಯಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಚಿಕ್ಕ-ದಣ್ಣಾಯಕರೊಡನೆ ಇಬ್ಬರಿಗೆಯೂ ಒಂದೇ ಠಾವಿನಲ್ಲಿ, ಸಂಪ್ರದಾಯದಲ್ಲಿ ನಿಜವಳವಟ್ಟ ಪರಿ ಎಂತೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇayakaru tamagū Prābhuvigū ondē sāṁpradāya-dalli nijapada sādhyavāyittendu binnapaṁgaiyalu, idakke Prabhu-dēvaru Cikkadaṇṇāyakaroḍane ibbarigeyū ondē ṭhāvinalli, saṁpra-dāyadalli nijavaḷavaṭṭa pari entendu besagoṁba prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa submitted that the Reality had been attained by them in the same traditional mode, Prabhudēva thereupon asked Cennabasavaṇṇa what was the manner in which they had both attained the Reality from the same source in the same traditional mode:

೫೭

ತೀಂಬ ಗಂಡೆಯ ಮೇಲೆ ಉಗುರು ಬಿದ್ದಂತಾಯಿತ್ತು.
ಅಱಸುವ ಬಳ್ಳಿ ಕಾಲ ಸುತ್ತಿದಂತಾಯಿತ್ತು.
ನಾನು ಬಯಸುವ ಬಯಕೆ ತಾರ್ಕಣೆ ಬಂದಿತ್ತು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಎನಗೂ ನಿನಗೂ ಒಂದಾದ ಪರಿ
ಎಂತು ಹೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ ?

tīṁba gandeya mēle uguru biddantāyittu.
aṟasuva baḷḷi kāla suttidantāyittu.
nānu bayasuva bayake tārkaṇe bandittu.
Guhēśvaraliṅgadalli enagū ninagū ondāda pari
entu hēḷā Cennabasavaṇṇā ?

Like nail that falls upon an itching sore, it was.
As long-sought creeper twining round your feet.
The dream I dreamed of stood in front of me.
In Guhēśvaraliṅga, say,
O Cennabasavaṇṇa,
How you and I have fared the same.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru binnaisida prastāvada vacana :

The vacana which tells how, on Prabhudēva saying this, Cennabasavaṇṇa replied thereto:

೫೮

ಕಾಯ ಒಂದು, ಪ್ರಾಣ ಒಂದು,
ಭಾವ ಒಂದು, ನಿರ್ಭಾವ ಒಂದು.
ಒಂದಲ್ಲದೆ ಎರಡುಂಟೆ ?
ಗುರು ಒಂದು, ಲಿಂಗ ಒಂದು, ಉಪದೇಶ ಒಂದು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಶರಣ ಬಸವಣ್ಣನ ಗರುಡಿಯಲ್ಲಿ
ಇಬ್ಬರಿಗೆಯೂ ಅಭ್ಯಾಸ ಒಂದೆ ಕಾಣಾ ಪ್ರಭುವೆ !

kāya ondu, prāṇa ondu,
bhāva ondu, nirbhāva ondu.
ondallade eraḍuṇṭe ?
guru ondu, liṅga ondu, upadēśa ondu.
Kūḍalacennasaṅgayyana śaraṇa Basavaṇṇana garuḍiyalli
ibbarigeyū abhyāsa onde kāṇā Prabhuve !

The body is one, and one the breath;
The will is one, and one the will-lessness;
Are they not one, but two?

Guru is one, Liṅga is one,
Instruction one. . .

In the training-school of Basavaṇṇa,
Kūḍala Cennasaṅga's Śaraṇa,
We both have had
The self-same exercise:
See that, Prabhu!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಪ್ರಭುದೇವರು ಬಸವಣ್ಣಂಗೆ ನಾವಿಬ್ಬರೂ ಶಿಷ್ಯರಾದೆವೆಂಬುದ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru binnapaṁgeyyalu, Prabhudēvaru Basavaṇṇaṅge nāvibbarū śiṣyarādevembuda besagomba prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa submitted thus, Prabhudēva asked him how both of them became Basavaṇṇa's disciples:

೫೯

ಒಂದ ಮಾಡಹೋದಲ್ಲಿ ಮತ್ತೊಂದಾಯಿತ್ತೆಂಬ ಮಾತು
ದಿಟವಾಯಿತ್ತು ನೋಡಯ್ಯಾ !
ನಿಮ್ಮ ಒಡತಣ ಅನುಭಾವದಿಂದ
ಗುರುಮುಖ ಸಾಧ್ಯವಾದುದಯ್ಯಾ !
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನನಗೂ ನಿನಗೂ ಉಪದೇಶ ಒಂದಾದ ಭೇದವ ಹೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

onda māḍahōdalli mattondāyittemba mātu
diṭavāyittu nōḍayyā !
nimma oḍataṇa anubhāvadinda
gurumukha sādhyavādudayyā !
Guhēśvaraliṅgadalli
nanagū ninagū upadēśa ondāda bhēdava hēḷā Cennbasavaṇṇā.

'In aiming at one thing,
You find another too'—lo!
This saying has come true!
Through the experience of your fellowship
I've met the Guru face to face!

Tell me, in Guhēśvaraliṅga,
O Cennabasavaṇṇa,
The manner how to you and me
The initiation was the same.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಇಬ್ಬರಿಗೆಯೂ ಸಾಂಪ್ರದಾಯ ಒಂದಾದ ಭೇದವ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru ibbarigeyū sāmpradāya ondāda bhēdava binnaisuva prastāvada vacana :

The vacana which tells how, on Prabhudēva speaking thus, Cennabasavaṇṇa thereupon explained the manner how the tradition had been the same for both:

೬೦

ಅಂಗ ಸಂಸಾರವಿರಹದೊಳು ಸವೆದು,
ಲಿಂಗವು ಅವಗ್ರಹಿಸಿಕೊಂಡು,
ಮೃತ್ತಿಕಾಪಂಜರದೊಳಗೆ ಭುಜಂಗ ತಲೆ ಎತ್ತಿ ನೋಡಲು,
ಥಳಥಳನೆ ಹೊಳೆವ ಮಾಣಿಕ್ಯದ ಬೆಳಗುಗಳೆಸೆಯೆ,
ಸದ್ಯೋಜಾತನ ಜಟಾಮಕುಟವ ಸುತ್ತಿರ್ದ ಫಣೀಂದ್ರನಲ್ಲದೆ
ಮತ್ತಾರೂ ಅಲ್ಲವೆಂದು ಶಿಖರವ ಮೊದಲುಗೊಂಡಗುಳಿಸಲು
ಸುತ್ತಿರ್ದ ಫಣಿಸೂತ್ರವ ಕಂಡು ಚೆಕ್ಕನೆ ಕದವ ತೆಱೆಯಲು,
ದೃಷ್ಟಿ ದೃಷ್ಟವಾದನುಮಿಷನ ಕರಸ್ಥಲವ ಕಂಡು,
ಧೃಷ್ಟತನದಲ್ಲಿ ಲಿಂಗವ ತೆಗೆದುಕೊಂಡರೆ,
ಸಂದು ಕಳಾಸಂಗಳು ತಪ್ಪಿ ಅಸ್ತಿಗಳು ಬೊಳಬೊಳನುದುರಲು,
ಆತನ ಬೆಱಗು ನಿಮ್ಮ ಹೊಡೆದು,
ಖ್ಯಾತಿಯಾಯಿತ್ತು ನೋಡಯ್ಯ ಅಲ್ಲಮ ಪ್ರಭುವೆಂಬ ನಾಮ ನಿನಗೆ.
ಭಕ್ತಿದಳದುಳದಿಂದ ಬಂದಿಕಾಱರಾಗಿ ಬಂದು ಹೊಕ್ಕಡೆ,
ಬದಣೆಯ ಕಾಯಿಗಳು ಬಾಣಲಿಂಗವಾಗವೆ
ನಮ್ಮ ಬಸವಣ್ಣನ ದೃಷ್ಟಿ ತಾಗಲು ?
ಇದುಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ
ಅನುಮಿಷ ಪ್ರಭುವಿಂಗೆ ಬಸವಣ್ಣ ಗುರುವಾದ ಕಾರಣ,
ನಾನು ನಿಮಗೆ ಚಿಕ್ಕ ತಮ್ಮ ಕೇಳಾ ಪ್ರಭುವೆ !

aṅga saṁsāravirahadoḷu savedu,
liṅgavu avagrahisikoṇḍu,
mṛttikāpañjaradoḷage bhujaṅga tale etti nōḍalu,
thaḷathaḷane hoḷeva māṇikyada beḷagugaḷeseye,
sadyōjātana jaṭāmakuṭava suttirda phaṇīndranallade
mattārū allavendu śikharava modalugoṇḍaguḷisalu
suttirda phaṇisūtrava kaṇḍu cekkane kadava teṟeyalu,
dṛṣṭi dṛṣṭavādanumiṣana karasthalava kaṇḍu,
dhṛṣṭatanadalli liṅgava tegedukoṇḍare,
sandu kaḷāsaṅgaḷu tappi astigaḷu boḷaboḷanuduralu,
ātana beṟagu nimma hoḍedu,
khyātiyāyittu nōḍayya Allama Prabhuveṁba nāma ninage.
bhaktidaḷaduḷadinda bandikāṟarāgi bandu hokkaḍe,
badaṇeya kāyigaḷu bāṇaliṅgavāgave
namma Basavaṇṇana dṛṣṭi tāgalu ?

idu kāraṇa, Kūḍalacennasaṅganalli
anumiṣa Prabhuviṅge Basavaṇṇa guruvāda kāraṇa,
nānu nimage cikka tamma kēḷā Prabhuve!

While his body pined from slipping off
The world, and Liṅga held him rapt,
A serpent raised its head and looked
Out of his prison of earth...

As the rays of a ruby flashed and shone,
You deemed it no other than the snake
Coiled round Sadyōjāta's crowned head,
And, having it dug round, spire and all,
Beheld the coiling serpent rope
And suddenly flung open the door.

There you saw Liṅga on the palm
Of Animiṣa,
Whose sight was one with what it saw...

The moment you boldly took the Liṅga,
His joints and fissures failed,
His bones, disjoint, creaked down
And the man's rapture smote your soul,
To crown you with fame:
Allama Prabhu your name!

When with zeal that would take by storm,
The bandits stole in,
Did the brinjal fail to prove
A shafted Liṅga
At the mere glance of Basavaṇṇa's eye?

Therefore, in Kūḍala Cennasaṅga,
Because Basavaṇṇa was
A Guru to Lord Animiṣa,
I am your younger brother, O Prabhu!

೬೧

ಅನುಮಿಷಂಗೆ ಲಿಂಗವ ಕೊಟ್ಟಾತ ಬಸವಣ್ಣ.
ಆ ಲಿಂಗ ನಿನಗೆ ಸೇರಿತ್ತಾಗಿ,
ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನೀನು.
ಭಕ್ತಿದಳದುಳದಿಂದ ಚೆನ್ನಸಂಗಮನಾಥನೆಂಬ
ಲಿಂಗವನವಗ್ರಹಿಸಿಕೊಂಡೆನಾಗಿ,
ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನಾನು.
ಇಂತಿಬ್ಬರಿಗೆಯೂ ಒಂದೆ ಕುಳಸ್ಥಳವಾದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನ ಮಹಾಮನೆಯ ಪ್ರಸಾದ
ಇಬ್ಬರಿಗೆಯೂ ಒಂದೆ ಕಾಣಾ ಪ್ರಭುವೆ !

anumiṣaṅge liṅgava koṭṭāta Basavaṇṇa,
ā liṅga ninage sērittāgi,
Basavaṇṇana sāṁpradāyada kandanu nōḍā nīnu.
bhaktidaḷaduḷadinda Cennasaṅgamanāthanemba
liṅgavanavagrahisikoṇḍenāgi,
Basavaṇṇana sāṁpradāyada kandanu nōḍā nānu.
intibbarigeyū onde kuḷasthaḷavāda kāraṇa,
Kūḍalacennasaṅgayyanalli Basavaṇṇana mahāmaneya prasāda
ibbarigeyū onde kāṇā Prabhuve!

Basavaṇṇa it is
That gave the Liṅga to Animiṣa;
And since that Liṅga came to you
You are a child, behold,
Of Basavaṇṇa's traditional mode.

Since through a zeal that would take by storm,
I have received the Liṅga
Cennasaṅgamanātha by name,
I am a child, behold,
Of Basavaṇṇa's traditional mode.

And thus, since both of us
Have had the self-same pedigree,
The grace of Basavaṇṇa's Great House
Is, lo! the same for both of us,
In Kūḍala Cennasaṅga, O Prabhu!

ಈ ಪೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, idakke Prabhudēvaru nirūpisida pratyuttara :

When Cennabasavaṇṇa spoke thus, the rejoinder thereto from Prabhudēva:

೬೨

ಕಿಱಿಯರಾದಡೇನು ? ಹಿರಿಯರಾದಡೇನು ?
ಅಱಿವಿಂಗೆ ಹಿರಿದು ಕಿಱಿದುಂಟೆ?
ಆದಿಯನಾದಿ ಇಲ್ಲದಂದು,
ಅಜಾಂಡ ಬ್ರಹ್ಮಾಂಡಕೋಟಿಗಳುದಯವಾಗದಂದು,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನೀನೊಬ್ಬನೆ ಮಹಾಜ್ಞಾನಿ ಎಂಬುದು
ಕಾಣಬಂದಿತ್ತು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

kiṟiyarādaḍēnu ? hiriyarādaḍēnu ?
aṟiviṅge hiridu kiṟiduṇṭe ?
ādiyanādi illadandu,
ajāṇḍa brahmāṇḍakōṭigaḷudayavāgadandu,
Guhēśvaraliṅgadalli nīnobbane mahājñāni eṁbudu
kāṇabandittu kāṇā Cennabasavaṇṇā !

What means this young and old?
In wisdom there is
No difference of age.

Timeless and time were not,
Myriads of microcosms and macrocosms
Had yet not dawned,
When you alone, as now I know,
Were a great Seer,
In Guhēśvaraliṅga:
That's so, Cennabasavaṇṇa!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪ್ರತ್ಯುತ್ತರ:

idakke Cikkadaṇṇāyakara pratyuttara :

Cennabasavaṇṇa's reply thereto:

೬೩

ಹಾಲುಂಡ ಸವಿಯ ಮೇಲುಪಂಕ್ತಿಯ ಹೇಳಬಹುದಲ್ಲದೆ,
ಸುಖಸೋಂಕಿನ ಸ್ವಾನುಭಾವವ ಹೇಳಬಾರದು, ಕೇಳಬಾರದು.
ಇಂಬಿನ ಸೋಂಕು ಸಂಬಂಧವಳಿದ ಬಳಿಕ ಉಪಚಾರ ಉಂಟೆ ?
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಱುಹಿದರೆ ಅಱಿದೆನಲ್ಲದೆ
ಎನಗೆ ಬೇಱೆ ಸ್ವತಂತ್ರಜ್ಞಾನವಿಲ್ಲ ಕೇಳಯ್ಯಾ.

hāluṇḍa saviya mēlupaṅktiya hēḷabahudallade,
sukhasōṅkina svānubhāvava hēḷabāradu, kēḷabāradu.
iṁbina sōṅku saṁbandhavaḷida baḷika upacāra uṇṭe?
Kūḍalacennasaṅgayyanaṟuhidare aṟidenallade
enage bēṟe svatantrajñānavilla kēḷayyā.

You can relate how excellent
The sweetness of the milk you drank;
But the experience you have had
Of its delightful taste
Is neither for the tongue to tell
Nor ear to hear.
Once the feeling of apartness is lost,
Where is the need for form?
I know, since Kūḍala Cennasaṅga made me know,
No knowledge is for me apart:
Hear it, dear Sir!

ನಾನು ನೀವುವಿಡಿದು ಅಱಿದೆನಲ್ಲದೆ ಸ್ವತಂತ್ರಜ್ಞಾನಿಯಲ್ಲವೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

nānu nīvuviḍidu aṟidenallade svatantrajñāniyallavendu Cikkadaṇṇāyakaru binnapaṁgeyyalu, idakke Prabhudēvaru nirūpisida pratyuttara:

When Cennabasavaṇṇa submitted, 'I am no independent Seer, since I know only by your aid,' the reply thereto given by Prabhudēva:

೬೪

ಲಿಂಗವಿಡಿದು ಅಱಿದಱಿವು ಅಱಿವಲ್ಲ.
ಗುರುವಿಡಿದು ಅಱಿದಱಿವು ಅಱಿವಲ್ಲ.
ಗುರುವಿಡಿದು ಲಿಂಗ ಉಂಟೆಂಬುದು ಕಲ್ಪಿತ.

ತನ್ನಿಂದ ತಾನಹುದಲ್ಲದೆ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಹಂಗು ಹಱಿಯದನ್ನಕ್ಕರ
ತಾನಾಗಬಾರದು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

liṅgaviḍidu aṟidaṟivu aṟivalla.
guruviḍidu aṟidaṟivu aṟivalla.
guruviḍidu liṅga uṇṭeṁbudu kalpita.
tanninda tānahudallade,
Guhēśvaraliṅgadalli haṅgu haṟiyadannakkara
tānāgabāradu kāṇā Cennabasavaṇṇā !

The knowledge that knows with Liṅga's aid
No knowledge is.
The knowledge that knows with Guru's aid
No knowledge is.
To say that Liṅga *is* through Guru's aid
Is fantasy.
It's through oneself one is oneself:
You cannot be yourself until
All obligations to Guhvēśaraliṅga
Are torn away:
See that, Cennabasavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakara pratyuttara:

When Prabhudēva spoke thus, Cennabasavaṇṇa's reply thereto:

೬೫

ಗುರುವಿಲ್ಲದ ಲಿಂಗ ನಿನಗೆಲ್ಲಿಯದಯ್ಯಾ ?
ಕೊಂದೆ ನಿಮ್ಮಯ್ಯನ, ಕೊಂಡೆ ಲಿಂಗವನು !
ಅಂದು ನಿನಗೆ ಅನುಮಿಷ ಗುರುವಾದುದನಱಿಯಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಮೂಱುಲೋಕವಱಿಯೆ ಅಲ್ಲಮ ವ್ರತಗೇಡಿ.

guruvillada liṅga ninagelliyadayyā?
konde nimmayyana, koṇḍe liṅgavanu!
andu ninage anumiṣa guruvādudanaṟiyā!
Kūḍalacennasaṅgayyanalli
mūṟulōkavaṟiye Allama vratagēḍi.

Whence did you get
Your Liṅga without a Guru?
You killed your Guru to capture it!
That day, you know, Animiṣa
Became your Guru.
The three worlds know,
In Kūḍala Cennasaṅga,
Allama is a breaker of vows!

ಅನುಮಿಷನ ಕೊಂದು ಲಿಂಗವ ಕೊಂಡ ಕಾರಣ ನೀನು ಗುರುದ್ರೋಹಿಯೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ನುಡಿಯಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

anumiṣana kondu liṅgava koṇḍa kāraṇa nīnu gurudrōhiyendu Cikkadaṇṇāyakaru nuḍiyalu, idakke Prabhudēvaru nirūpisida pratyuttara:

When Cennabasavaṇṇa said, 'Because you took the Liṅga by killing Animiṣa, therefore you are a traitor to the Guru', the reply given by Prabhudēva thereto:

೬೬

ಗುರುವಿನ ಪ್ರಾಣ ಲಿಂಗದಲ್ಲಿ ಲೀನವಾದ ಬಳಿಕ,
ಆ ಲಿಂಗವೆನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದಿತ್ತು ನೋಡಾ!
ಇದ್ದಾನೆ ನೋಡಾ,
ಎನ್ನ ಗುರುವು ಅನುಮಿಷನೆನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ.
ಇದ್ದಾನೆ ನೋಡಾ,
ಎನ್ನ ಗುರು ಅನುಮಿಷನೆನ್ನ ಜ್ಞಾನದೊಳಗೆ.
ಇದ್ದಾನೆ ನೋಡಾ,
ಎನ್ನ ಗುರುವಿನ ಗುರು ಬಸವಣ್ಣನೆನ್ನ ಕಂಗಳ ಮುಂದೆ!
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ,
ಎನ್ನ ಮೇಲೆ ಗುರುದ್ರೋಹವಿಲ್ಲ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

guruvina prāṇa liṅgadalli līnavāda baḷika,
ā liṅgavenna karasthalakke bandittu nōḍā!
iddāne nōḍā,
enna guruvu anumiṣanenna karasthaladalli.
iddāne nōḍā,
enna guru anumiṣanenna jñānadoḷage.
iddāne nōḍā,
enna guruvina guru Basavaṇṇanenna kaṅgaḷa munde!
Guhēśvara sākṣiyāgi
enna mēle gurudrōhavilla kāṇā Cennabasavaṇṇā.

Once the Guru's breath
Dissolved in Liṅga,
That Liṅga, lo!
Came to my palm.
Lo! my Guru Animiṣa
Is on my palm.
Lo! my Guru Animiṣa
Is in my knowledge.
Lo! my Guru's Guru,
Basavaṇṇa,
Is before my eyes!
Let Guhēśvaraliṅga bear witness,
No treason lies against me
Towards my Guru:
Hear that, Cennabasavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru binnaisida pratyuttara:

When Prabhudēva spoke thus, the rejoinder made by Cennabasavaṇṇa thereto:

೬೭

ನೋಡುವುದೊಂದು, ನೋಡಿಸಿಕೊಂಬುದೊಂದು.
ಇನ್ನೂ ನಿನ್ನಲ್ಲಿ ಎರಡುಂಟಲ್ಲಾ!
ಕರಸ್ಥಲದಲ್ಲಿ ಒಂದು, ಮನಸ್ಥಲದಲ್ಲಿ ಒಂದು.
ಇನ್ನೂ ನಿನ್ನಲ್ಲಿ ಎರಡುಂಟಲ್ಲಾ!

ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು
ನಿನಗೆಂತು ಸಾಧ್ಯವಾಯಿತ್ತು ಹೇಳಾ ಪ್ರಭುವೆ ?

nōḍuvudondu, nōḍisikoṁbudondu.
innū ninnalli eraḍuṇṭallā !
karasthaladalli ondu, manasthaladalli ondu.
innū ninnalli eraḍuṇṭallā !
Kūḍalacennasaṅgayyanalli
Guhēśvaraneṁba liṅgavu
ninagentu sādhyavāyittu hēḷā Prabhuve ?

What sees is one, another what is seen?
So still, for you, the two exist!
One is upon the palm, another in the mind?
So still, for you, the two exist!

Tell me, Prabhu:
How it was given you to attain
The Liṅga, Guhēśvara by name,
In Kūḍala Cennasaṅga!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, Prabhudēvaru nirūpisida pratyuttara :

When Cennabasavaṇṇa submitted thus, the rejoinder made by Prabhu:

೬೮

ಕರಸ್ಥಲದ ಲಿಂಗ ಮನಸ್ಥಲಕ್ಕೆ ವೇದ್ಯವಾಗಿ,
ಮನಸ್ಥಲದ ಲಿಂಗ ಮಹಾಸ್ಥಲದಲ್ಲಿ ವೇದ್ಯವಾಗಿ,
ಮಹಾಸ್ಥಲವೆ ಎನ್ನ ಸರ್ವಾಂಗವೇದ್ಯವಾದ ಬಳಿಕ
ಇನ್ನು ಭಿನ್ನಭಾವಕ್ಕೆ ತೆರಹುಂಟೆ ಹೇಳಾ ?
ಗುಹೇಶ್ವರನೆಂಬ ಪ್ರಾಣಲಿಂಗವು
ಬೆರಸಿ ಸಮಧಾತುವಾದ ಬಳಿಕ,
ಎರಡೆಂಬುದಿಲ್ಲ ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

karasthalada liṅga manasthalakke vēdyavāgi,
manasthalada liṅga mahāsthaladalli vēdyavāgi,
mahāsthalave enna sarvāṅgavēdyavāda baḷika
innu bhinnabhāvakke teṟahuṇṭe hēḷā?
Guhēśvaranemba prāṇaliṅgavu
berasi samadhātuvāda baḷika,
eraḍembudilla nōḍā Cennabasavaṇṇā!

The moment the Liṅga on the palm
Has entered the mind;
The moment the Liṅga in the mind
Has entered the highest point;
The moment the highest point
Has entered all my being,
Is there still scope
For a sense of difference?
Once the Prāṇaliṅga called Guhēśvara
Is fused with me to form
An amalgam, there is no two!
That's so, Cennabasavaṇṇa!

೬೯

ಮತ್ತಂ,
ಲಿಂಗ ಪ್ರಾಣ, ಪ್ರಾಣ ಲಿಂಗವಾಯಿತ್ತು.
ಅಂಗ ಲಿಂಗ, ಲಿಂಗವಂಗವಾಯಿತ್ತು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಸರ್ವಾಂಗ ಪ್ರಾಣಲಿಂಗವಾಯಿತ್ತು ಕೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

mattaṁ,
liṅga prāṇa, prāṇa liṅgavāyittu.
aṅga liṅga, liṅgavaṅgavāyittu.
Guhēśvaraliṅgadalli
sarvāṅga prāṇaliṅgavāyittu kēḷā Cennabasavaṇṇā.

Again:
Liṅga became breath, breath Liṅga.
The body became Liṅga, Liṅga body.
In Guhēśvaraliṅga, the whole of me
Became Prāṇaliṅga:
Hear that, Cennabasavaṇṇa!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ಭೇದಮಂ ನಿರೂಪಿಸಿದ ಪದಂಗಳು:

ā prastāvadoḷu Prabhudēvaru prāṇa liṅga saṁbandhada bhēdamaṁ nirūpisida padaṅgaḷu :

The songs sung on this occasion by Prabhudēva about the manner in which Prāṇa and Liṅga are mutually related:

ರಾಗ: ಮಧುಮಾಧವಿ

ಸುಡಿಯು ಗಡಣದ ಬೆಳಗು ಮರುತ ಪರಿಮಳದಂತೆ
ಭಾವವಿಲ್ಲದ ಬಯಲು ಪರವು ತಾನೆ
ಅಱಿವು ಕುಱುಹಿನ ಮಱಹು ತೆಱಹಿಲ್ಲದಾ ಘನವು
ನಿಂದ ನಿಜಪದದಿಂದ ಪ್ರಭೆಯಾದುದು ಪಲ್ಲವಿ

ಎಳೆಯ ಮಾಣಿಕದಂತೆ ಹೊಳೆವ ಜ್ಞಾನದ ಜ್ಯೋತಿ
ನವನಾಳದಲಿ ಪ್ರಾಣಲಿಂಗ ಭರಿತಾ
ಪಿಂಡ ಬ್ರಹ್ಮಾಂಡವನು ಮೀಱಿ ತೋಱುವ ವಚನ
ಗಗನದುದಯದ ಮೇಲೆ ಘನಕೆ ಗಮನಾ ೧

ಆಕಾಶದಿಂದತ್ತಲಾರು ಬಲ್ಲವರಿಲ್ಲ
ಪಾತಾಳದ ಪ್ರಮಾಣ ಕಾಂಬರಾರೋ
ಆತುಮನವಿಡಿದು ಪರಮಾತುಮನ ಪರಿ ಭಾವ
ನೋಡ ನೋಡಾ ನೋಡ ಘನಕೆ ಗಮನಾ ೨

ಇರುಳು ಮನವನೆ ನುಂಗಿ ಹಗಲು ಘನವನೆ ನುಂಗಿ
ಮಾತು ಮಥನವ ನುಂಗಿದಾತ ಭರಿತಾ
ನೀತಿ ನಿಜ ನಿಂದಲ್ಲಿ ನಿಜದ ನಿರ್ಮಳಜ್ಯೋತಿ
ಪ್ರಾಣಲಿಂಗದ ಘನಕೆ ಪ್ರಮಾಣೆಲ್ಲವೋ ೩

ಆಱು ದರುಶನದೊಡೆಯನಂತರಂಗದೊಳಿಪ್ಪ
ನಾರಿಗಾದಡೆ ಗಗನ ಭುವನ ಒಂದೆ
ಹೃದಯಕಮಲದ ಬೆಳಗು ಪರಬ್ರಹ್ಮದಲಿ ತುಂಬಿ
ಪರಿಣಾಮ ಪರಮಪದವಿಯ ತೋಱಿತು ೪

ಧರೆಗೆ ನಿದ್ರೆಯು ಇಲ್ಲ ಉದಕಕ್ಕೆ ಕನಸಿಲ್ಲ
ಅಗ್ನಿ ಕಳವಳಕೆ ಒಳಗಾಗದೆಂತೋ
ಸುಳಿವ ಪವನವು ತಾನು ತಾಮಸಕ್ಕೊಳಗಾಗ
ಬಯಲಿಂಗೆ ಭ್ರಮೆಯುಂಟೆ ಗುಹೇಶ್ವರಾ ೫

ಪದ ಸಹ ವಚನ ೭೪

rāga : madhumādhavi

nuḍiya gaḍaṇada beḷagu maruta parimaḷadante
bhāvavillada bayalu paravu tāne
aṟivu kuṟuhina maṟahu teṟahilladā ghanavu
ninda nijapadadinda prabheyādudu *pallavi*

eḷeya māṇikadante hoḷeva jñānada jyōti
navanāḷadali prāṇaliṅga bharitā
piṇḍa brahmāṇḍavanu mīṟi tōṟuva vacana
gaganadudayada mēle ghanake gamanā 1

ākāśadindattalāru ballavarilla
pātāḷada pramāṇa kāṁbarārō
ātumanaviḍidu paramātumana pari bhāva
nōḍa nōḍā nōḍa ghanake gamanā. 2

iruḷu manavane nuṅgi hagalu ghanavane nuṅgi
mātu mathanava nuṅgidāta bharitā
nīti nija nindalli nijada nirmaḷajyōti
prāṇaliṅgada ghanake pramāṇillavō 3

āṟu daruśanadoḍeyanantaraṅgadoḷippa
nārigādaḍe gagana bhuvana onde
hṛdayakamalada beḷagu parabrahmadali tuṁbi
pariṇāma paramapallaviya tōṟitu 4

dharege nidreyu illa udakakke kanasilla
agni kaḷavaḷake oḷagāgadentō
suḷiva pavanavu tānu tāmasakkoḷagāga
bayaliṅge bhrameyuṇṭe Guhēśvarā. 5

pada saha vacana: 74

Like perfume wafted on the wind,
Is the splendour of a knot of words;
The Will-less Void is the Supreme.
Forgetfulness of knowledge and of sign
Is the Absolute existing without break
And by its own nature turns to light! (*Refrain*)

The Splendour, shining like a flawless gem,
Is filled with Prāṇaliṅga in all nine nerves.
The Sound that emanates, beyond
All microcosms and macrocosms,
Is the way you go to the Absolute
Above the dawning of the heavens.

Beyond the heavens is beyond knowledge too.
What man can sound the bottom of
The nether world?
To know the Paramātma with Ātma's aid,
Behold, it is the way to the Absolute.

Having swallowed the darkness of the Mind,
Having swallowed the light of the Absolute,
He who has swallowed the rub of words is full,
There's no measuring the magnitude
Of Prāṇaliṅga—the immaculate light
Of Truth, when Truth and Goodness are at rest.

In the inmost heart
The master of six systems dwells;
For whomsoever it be,
Both earth and Heaven are the same;
The light of the lotus of the heart
Having filled the Supreme,
Points to the Supreme height of bliss.

The earth has no sleep, water no dreams;
The fire is perfectly unruffled, and
The fickle wind itself is free from darkness
O Guhēśvara, is there any illusion
For the Absolute?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ಪ್ರಾಣಲಿಂಗದ ನಿರ್ಣಯಮಂ ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru tamma prāṇaliṅgada nirṇayamaṁ nirūpisalu, idakke Cennabasavarājadēvaru binnaisida pratyuttara:

When Prabhudēva thus gave a precise definition of his own Prāṇaliṅga, the reply submitted by Cennabasavaṇṇa thereto:

೨೫

ಮುಟ್ಟದ ಮುನ್ನ ಗುರು ಉಂಟು, ಲಿಂಗ ಉಂಟು,
 ಜಂಗಮ ಉಂಟು, ಪ್ರಸಾದ ಉಂಟು.
ಮುಟ್ಟಿದ ಬಳಿಕ ಗುರುವಿಲ್ಲ, ಲಿಂಗವಿಲ್ಲ,
 ಜಂಗಮವಿಲ್ಲ, ಪ್ರಸಾದವಿಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಸ್ವಯವಲ್ಲದೆ ಪರವಿಲ್ಲವೆಂಬುದು
 ನಿನ್ನಲ್ಲಿ ಕಾಣಬಂದಿತ್ತು ಕಾಣಾ ಪ್ರಭುವೆ !

muṭṭada munna guru uṇṭu, liṅga uṇṭu,
 jaṅgama uṇṭu, prasāda uṇṭu.
muṭṭida baḷika guruvilla, liṅgavilla,
 jaṅgamavilla, prasādavilla.
Kūḍalacennasaṅgayyanalli svayavallade paravillavembudu
 ninnalli kāṇabandittu kāṇā Prabhuve!

Before you reach, Guru is there;
Liṅga is there,
Jaṅgama and Prasāda.

After you reach, there is
Neither Guru nor Liṅga,
Nor Jaṅgama nor Prasāda.

In Kūḍala Cennasaṅga,
In you has been seen
That there's no other, but only the Self:
See that, Prabhu!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, Prabhudēvaru nirūpisida pratyuttara :

Reply given by Prabhudēva when Cennabasavaṇṇa submitted thus:

೭೬

ಮನ ಮನ ಬೆರಸಿದನುಭಾವ,
  ಘನಕ್ಕೆ ಘನ ಒಂದಾಯಿತ್ತು ನೋಡಾ !
ಅದು ತನ್ನಲ್ಲಿ ತಾನು ತೃಪ್ತಿಯಾದ ನಿಜವು,
  ನಿರ್ಣಯದ ಮೇಲೆ ನಿರ್ಧರವಾಯಿತ್ತು ನೋಡಾ !
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
  ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ಸುಖಿಯಾದೆನು.

mana mana berasidanubhāva,
  ghanakke ghana ondāyittu nōḍā!
adu tannalli tānu tṛptiyāda nijavu,
  nirṇayada mēle nirdharavāyittu nōḍā!
Guhēśvaraliṅgadalli
  Cennabasavaṇṇaninda sukhiyādenu.

That is experience
Where mind unites with mind.
The Great, lo! with the Great
Has become one!
Behold, the self-delighted self
Reposes firm on certainty!
I owe it to Cennabasavaṇṇa
That I am blest,
In Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿ, ತಮ್ಮ ಪರಿಣಾಮವ ಹೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cennabasavarajadēvaru Prabhudēvara stōtramaṁ māḍi, tamma pariṇāmava hēḷida prastāvada vacana :

The vacana which tells how, on Prabhudēva saying thus, Cennabasavaṇṇa, after paying a tribute to Prabhudēva, spoke of his own joy:

೭೭

ಅಱಿವಿನ ತೃಪ್ತಿಗೆ ಅನುಭಾವವಾಶ್ರಯ.
ಲಿಂಗದನುಭಾವದಿಂದ ನಿಮ್ಮ ಕಂಡೆನು.
ನಿಮ್ಮ ಕಂಡೆನ್ನ ಮಱಿದೆ ಕಾಣಾ
ಪ್ರಭುವೆ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

aṟivina tṛptige anubhāvavāśraya.
liṅgadanubhāvadinda nimma kaṇḍenu.
nimma kaṇḍenna maṟede kāṇa
Prabhuve Kūḍalacennasaṅgamadēvā.

Experience is the recourse
For the satisfaction of consciousness.
It's through experience of Liṅga
That I saw you.
The sight of you, for me,
Is self-forgetfulness:
O see that,
O Prabhu, Kūḍala Cennasaṅgama Lord!

ನಿಮ್ಮ ಸಂಗದಿಂದಾನು ಲಿಂಗೈಕ್ಯನಾದೆನೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿಮ್ಮಿಂದ ಲಿಂಗೈಕ್ಯರಾದೆವೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nimma saṅgadindānu liṅgaikyanādenendu Cikkadaṇṇāyakaru binnaisalu, idakke Prabhudēvaru nimminda liṅgaikyarādevendu nirūpisida prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa declaring, 'I have attained union with Liṅga through association with you', Prabhudēva replied thereto, 'It's I who have attained union with Liṅga through you'.:

೭೮

ನಚ್ಚು ಮಚ್ಚಿನ ಲಿಂಗವ ಗ್ರಹಿಸುವಲ್ಲಿ,
ಮಚ್ಚು ಒಳಕೊಂಡಿತ್ತು ನೋಡಾ !
ಕರ್ಪುರದ ಕರಡಗೆಯ ಘಾಸಿಮಾಡಿದಂತಾಯಿತ್ತು.
ಲಿಂಗಾನುಭಾವಿಗಳ ಸಂಗದಿಂದ ಕಂದೆಱಿದು
ಗುಹೇಶ್ವರನಲ್ಲಿ ತಲ್ಲೀಯವಾದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

naccu maccina liṅgava grahisuvalli,
maccu oḷakoṇḍittu nōḍā!
karpurada karaḍageya ghāsimāḍidantāyittu.
liṅgānubhāvigaḷa saṅgadinda kandeṟedu
Guhēśvaranalli tallīyavādenu kāṇā Cennabasavaṇṇā!

When I caught at the Liṅga
So trusted and beloved,
I was engulfed in Love.

It was as if a box
Of camphor were jogged.

When the fellowship of those
Who have experienced Liṅga
Opened my eyes,
In Guhēśvaraliṅga,
I melted into That...
That's so, Cennabasavaṇṇa.

ಅನುಭಾವಿಗಳ ಸಂಗದಿಂದ ಕೃತಾರ್ಥನಾದೆನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಪ್ರಭುದೇವರ ಬಸವರಾಜದೇವರ ಸಂಗಸುಖವ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

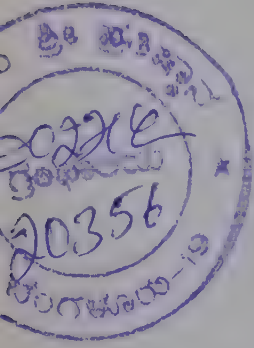
anubhāvigaḷa saṅgadinda kṛtārthanādenendu Prabhudēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru ā Prabhudēvara Basavarājadēvara saṅgasukhava koṇḍāḍida prastāvada vacana:

The vacana which tells how, when Prabhudēva said he had been fulfilled through association with mystics, thereupon Cennabasavaṇṇa praised the happy association between Prabhudēva and Basavaṇṇa:

೭೯

ಸಮಸುಖ ಸಂಧಾನವಿಲ್ಲದ ಸಂಗವ ನೋಡಾ!
ತಾಗು ನಿರೋಧವಿಲ್ಲದ ಸಂಗವ ನೋಡಾ!
ಆವಂಗೆ ಅನುಭಾವವಿಲ್ಲದ ಸಂಗವ ನೋಡಾ!
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಲಿಂಗಲೀಯವಾದ ಸಂಗವ ನೋಡಾ!!

samasukha sandhānavillada saṅgava nōḍā!
tāgu nirōdhavillada saṅgava nōḍā!
āvaṅge anubhāvavillada saṅgava nōḍā!
Kūḍalacennasaṅgayyanalli liṅgalīyavāda saṅgava nōḍā!!



Behold the union, void
Of mutual joy and fellowship!
Behold the union, void
Of touch and of repulsion too!
Behold the union, void
Of all experience to either one!
Behold the union where
Liṅga has been dissolved into
Lord Kūḍala Cennasaṅga!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರನು ಬಸವರಾಜದೇವರನು ಸಮರಸಭಾವದಿಂದ ಕೊಂಡಾಡಲು, ಆ ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರೊಡನೆ ನಾನು ಶರಣಸಂಗಕ್ಕೆ ಸಮವೇದಿಯಲ್ಲವೆಂದು ಭೀತಿಯಿಂದ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru Prabhudēvaru Basavarājadēvaranu samarasabhāvadinda koṇḍāḍalu, ā Basavarājadēvaru Cikkadaṇṇāyakaroḍane nānu śaraṇasaṅgakke samavēdiyallavendu bhītiyinda nuḍida prastāvada vacana :

The vacana which tells how, on Cennabasavaṇṇa praising both Prabhudēva and Lord Basavarāja as if they were one, Lord Basavarāja modestly said to Cennabasavaṇṇa, "I am not fit for communion with the śaraṇas":

೮೦

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರೆನ್ನ ಪಾವನವ ಮಾಡಿ,
ತಿಳುಹಿ ತಮ್ಮಂತೆ ಎನ್ನ ಮಾಡಿದ ಬಳಿಕ,
ನಾನು ಅವರು ಮಾಡಿದಂತಾದೆನಯ್ಯಾ.
ನಾನೊಬ್ಬನು ನಿಮ್ಮ ಶರಣರ ಬಳಿಬಳಿಯುವನು.
ಕೂಡಲಸಂಗನ ಶರಣರು ಮೆಚ್ಚಿ
ಎನಗೊಲಿದರೆ ನಾನು ಬದುಕಿದೆನಲ್ಲದೆ,
ಸಮರಸ ಸಂಗಕ್ಕೆ ಸರಿಯೆ ಹೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ ?

ayyā, nimma śaraṇarenna pāvanava māḍi,
tiḷuhi tammante enna māḍida baḷika,
nānu avaru māḍidantādenayyā.
nānobbanu nimma śaraṇara baḷibaḷiyavanu.
Kūḍalasaṅgana śaraṇaru mecci
enagolidare nānu badukidenallade,
samarasa saṅgakke sariye hēḷā Cennabasavaṇṇā ?

Lord, being sanctified by your śaraṇas,
Made pure and like unto themselves,
I have become what they have made me, Lord.

I'm but one follower of the followers of
Your śaraṇas. . . .If Kūḍala Saṅga's śaraṇas
Shall love and bless me, then only am I saved.
But tell me, Cennabasavaṇṇa, am I
Fit for communion with śaraṇas?

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Cennabasavarājadēvara pratyuttara:

Cennabasavaṇṇa's reply thereto:

೮೧

ತೆಱಹಿಲ್ಲದ ಘನವು ಮನದೊಳಗೆ ನಿಂದು ನೆಲೆಗೊಂಡ ಬಳಿಕ.
ಆ ಘನವ ತೆರೆಯ ಮಱೆಯಲಡಗಿಸಿಹೆನೆಂದರೆ ಅಡಗುವುದೆ ?
ಹೇಮಗಿರಿಯ ಕದ್ದು ಭೂಮಿಯಲಡಗಿಸಿಹೆನೆಂದರೆ,
ಆ ಕಳವು ಸಿಕ್ಕದೆ ಮಾಣ್ಬುದೆ ?
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣ ಪ್ರಭುವಿನಲ್ಲಿ ಬೆರಸಿದ ಸುಖವ
ಮಱಸಿಹೆನೆಂದರೆ ನಿನ್ನಳವೆ ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ ?

teṟahillada ghanavu manadoḷage nindu nelegoṇḍa baḷika,
ā ghanava tereya maṟeyalaḍagisihenendare aḍaguvuade ?
hēmagiriya kaddu bhūmiyalaḍagisihenendare,
ā kaḷavu sikkade maṇbude ?
Kūḍalacennasaṅgana śaraṇa Prabhuvinalli berasida sukhava
maṟasihenendare ninnaḷave hēḷā Saṅganabasavaṇṇā?

When once the impenetrable, impervious Absolute
Is lodged within the heart,
Will it be hidden if you try
To screen it from the view?

If you have stolen a mountain of gold,
Pray, will your theft escape
Detection if you hide
The mountain in the earth?

And could you hide from me
The bliss of union with Prabhu,
Kūḍala Cennasaṅga's śaraṇa?
Tell me, Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cennabasavarājadēvaru binnaisalu, idakke Basavarājadēvaru nirūpisida pratyuttara:

When Lord Cennabasavarāja submitted thus, the reply given by Lord Basavarāja thereto:

೮೨

ಸಮರತಿ ಸಮಸಂಧಾನದ ಸಂಗಸುಖವು
ನಿನ್ನಿಂದಲೆನಗೆ ಸಾಧ್ಯವಾಯಿತ್ತಲ್ಲದೆ,
ಎನಗೆ ತೋಱಿದವರಾರು ಹೇಳಾ ಲಿಂಗೈಕ್ಯದ ಹೊಲಬ?
ಕೂಡಲಸಂಗಮದೇವರ ಶರಣ ಪ್ರಭುದೇವರಲ್ಲಿ
ನೀನೆನ್ನನಿರಿಸದನ್ನಕ್ಕರ ನಾನು ಬಲ್ಲೆನೆ ಹೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ?

samarati samasandhānada saṅgasukhavu
ninnindalenage sādhyavāyittallade,
enage tōṟidavarāru hēḷā liṅgaikyada holaba?
Kūḍalasaṅgamadēvara śaraṇa Prabhudēvaralli
nīnennanirisadannakkara nānu ballene hēḷā Cennabasavaṇṇā?

The joy of union, with equal love
And fellowship, through you has come;
Who but you has shown to me
The way to Liṅga-identity?

Tell me, Cennabasavaṇṇa,
Did I know it until
You placed me in Prabhudēva,
Lord Kūḍala Saṅgama's śaraṇa?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru binnaisida prastāvada vacana:

೮೩

The vacana which tells what Cennabasavaṇṇa submitted when Lord Basavarāja spoke thus:

ಧರೆಯಾಕಾಶವಿಲ್ಲದಂದು,
ಅನಲ ಪವನ ಜಲ ಕೂರ್ಮರಿಲ್ಲದಂದು,
ಚಂದ್ರಸೂರ್ಯರೆಂಬವರು ಕಳೆದೋಱದಂದು,
ಆತ್ಮಸ್ಥಲ ಅನುಭಾವಕ್ಕೆ ಬಾರದಂದು,
ನಿತ್ಯ ನಿಜಲಿಂಗವ ಬಲ್ಲವರಾರಯ್ಯಾ, ನೀವಲ್ಲದೆ ?
ಮಹಾಘನಕ್ಕೆ ಘನವಾಹನವಾಗಿ
ಅಗಮ್ಯಸ್ಥಲದಲ್ಲಿ ನಿಂದು ಭರಿತರಾಗಿರಬಲ್ಲವರಾರಯ್ಯಾ, ನೀವಲ್ಲದೆ ?
ನಿಮ್ಮ ಒಕ್ಕು ಮಿಕ್ಕ ಶೇಷಪ್ರಸಾದದ
ಕಾರುಣ್ಯದ ಶಿಶುವಾಗಿ ಒಡಲೊಳಗೆ ಇದ್ದಲ್ಲಿ,
ವಿಭೂತಿಯ ಪಟ್ಟವ ಕಟ್ಟಿ,
ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗವ ಮಾಡಿ
ಎನ್ನನುಳುಹಿದವರಾರಯ್ಯಾ, ನೀವಲ್ಲದೆ ?
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ನಾನು ನಿಮ್ಮ ಕರುಣದ ಕಂದನೆಂಬುದ
ಮೂಱು ಲೋಕವೆಲ್ಲವು ಬಲ್ಲುದು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

Dhareyākāśavilladandu,
anala pavana jala kūrmarilladandu,
candrasūryarembavaru kaḷedōṟadandu,
ātmasthala anubhāvakke bāradandu,
nitya nijaliṅgava ballavarārayyā, nīvallade?
mahāghanakke ghanavāhanavāgi
agamyasthaladalli nindu bharitarāgiraballavarārayyā, nīvallade?
nimma okku mikka śeṣaprasādada
kāruṇyada śiśuvāgi oḍaloḷage iddalli,
vibhūtiya paṭṭava kaṭṭi,
hastamastaka saṁyōgava māḍi
ennanuḷuhidavarārayyā, nīvallade?
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
nānu nimma karuṇada kandanembuda
mūṟu lōkavellavu balludu kāṇā Saṅganabasavaṇṇā!

When heavens and earth were not,
Nor fire nor air,
Nor water nor the Tortoise too,
When neither sun nor moon had shone,
Nor apprehension of the Spirit was yet,
Who else was there but you to know
The Liṅga, real and eterne?

Who else but you,
Becoming a great vehicle to the Great,
Could stand upon the inaccessible plane:
An all-pervasive presence, Lord?

When I was in the womb,
An infant of the Grace
Of what, in your Prasāda,
Was offered and left over from excess,
Who else but you saved me,
Crowning me with the ashen smear
And by the contact of the head and hand?

Let Lord Kūḍala Cennasaṅgama be witness,
The three worlds know
That I am your compassion's child,
O Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, idakke Basavarāja-dēvara pratyuttara:

When Cennabasavaṇṇa submitted thus, Lord Basavarāja's reply thereto:

೮೪

ಕೃತಯುಗ ತ್ರೇತಾಯುಗ ದ್ವಾಪಾರ ಕಲಿಯುಗಂಗಳು
ಭವಜೂಟಳದಲ್ಲಿ ತಿರುಗುತ್ತಿರ್ಪಲ್ಲಿ.
ಅನಂತ ಕೋಟಾನುಕೋಟಿ ಯುಗಂಗಳು ಮಡಿಮು ಹೋದವು.
ಅನಂತ ಜಲಪ್ರಳಯಂಗಳು ಸುರಿಸುರಿದು ಹೋದವು.
ಹದಿನಾಲ್ಕು ಲೋಕಂಗಳೆಂಬ ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಗಳೆಲ್ಲ
ಲಯವಾಗಿ ಹೋದವು.

ಇದಱೊಳಗೆ ಆವ ಲೋಕದಲ್ಲಿ, ಆವ ಯುಗದಲ್ಲಿ,
  ಪ್ರಾಣ ಲಿಂಗ. ಲಿಂಗ ಪ್ರಾಣವೆಂಬ ಭೇದವನಱುಹಿದವರಾರು ಹೇಳಾ ?
ಗಂಗೆ ಗೌರೀವಲ್ಲಭರು ಮೊದಲಾದ
  ಅನಂತಕೋಟಿ ರುದ್ರಾದಿಗಳೆಲ್ಲರು
  ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ಹೊಲಬನಱಿಯದೆ.
  ಅಣಿಮಾದಿ ಚತುರ್ವಿಧ ಫಲಪ್ರಾಪ್ತಕ್ಕೆ ಒಳಗಾದರು.
ಶಿವಾಚಾರದ ವಿಚಾರವನಱಿಯದೆ
  ಜಗವು ಕೆಟ್ಟಿಹುದೆಂದು
  ಪರಪುರುಷಾರ್ಥ ಕಾರಣವಾಗಿ ಮರ್ತ್ಯದಲ್ಲಿ ಅವತರಿಸಿ.
  ಗುರು ಲಿಂಗ ಜಂಗಮ ಪಾದೋದಕ ಪ್ರಸಾದವೆಂಬ
  ಪಂಚಾಚಾರ ಸ್ಥಲವ ನೆಲೆಗೊಳಿಸಿ.
  ಷಡುಸ್ಥಲವೆಂಬ ಮಹಾನುಭಾವವಂ
  ಕರತಳಾಮಳಕವಾಗಿ ಸ್ಥಲಗೊಳಿಸಿ,
  ಪ್ರಾಣ ಲಿಂಗ, ಲಿಂಗ ಪ್ರಾಣವೆಂಬ ಭೇದವನೆನಗೆ ತಿಳುಹಿ.
  ಎನ್ನ ಭ್ರಾಂತಿಸೂತಕವ ಬಿಡಿಸಿ,
  ಲಿಂಗೈಕ್ಯವೆಂಬುದನೆನಗೆ ತೋಱಿದೆಯಾಗಿ.
  ನಿನ್ನಿಂದಲಾನು ಸಂಗನಬಸವಣ್ಣನೆಂಬ ಹೆಸರು ಪಡೆದೆನು.
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ
  ಎನಗೆ ನೀನು ಪರಮಾರಾಧ್ಯ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

kṛtayuga trētāyuga dvāpāra kaliyugaṅgaḷu
  bhavaṟāṭaḷadalli tiruguttirpalli,
  ananta kōṭānukōṭi yugaṅgaḷu maḍidu hōdavu.
  ananta jalapraḷayaṅgaḷu surisuridu hōdavu.
  hadinālku lōkaṅgaḷemba anantakōṭi brahmāṇḍagaḷella
  layavāgi hōdavu.
idaṟoḷage āva lōkadalli, āva yugadalli,
  prāṇa liṅga, liṅga prāṇavemba bhēdavanaṟuhidavarāru hēḷā?
Gaṅge Gourīvallabharu modalāda
  anantakōṭi rudrādigaḷellaru
  prāṇa liṅga saṁbandhada holabanaṟiyade,
  aṇimādi caturvidha phalaprāptakke oḷagādaru.
śivācārada vicāravanaṟiyade
  jagavu keṭṭihudendu
  parapuruṣārtha kāraṇavāgi martyadalli avatarisi,
  guru liṅga jaṅgama pādōdaka prasādavemba

pañcācāra sthalava nelegoḷisi,
ṣaḍusthalaveṁba mahānubhāvamaṁ
karataḷāmaḷakavāgi sthalagoḷisi,
prāṇa liṅga, liṅga prāṇaveṁba bhēdavanenage tiḷuhi,
enna bhrāntisūtakava biḍisi,
liṅgaikyaveṁbudanenage tōṟideyāgi,
ninnindalānu Saṅganabasavaṇṇaneṁba hesaru paḍedenu.
Kūḍalasaṅgamadēvaru sākṣiyāgi
enage nīnu paramārādhya kāṇā Cennabasavaṇṇā.

When Kṛtayuga, Trētāyuga, Dvāpāra, Kaliyuga
Were still revolving in the wheel of births,
Unnumbered myriads of ages died away;
Deluges numberless poured themselves away;
Uncounted myriads of cosmic eggs
Known as the fourteen worlds, dissolved away.
Say who, in which world among these, in which age,
Has made it clear
Prāṇa is Liṅga, Liṅga Prāṇa?
Innumerable myriads of Rudras and the rest,
With Gaṅga's and Gauri's lords the chief,
Ignorant how Prāṇa and Liṅga are joined,
Have fallen a prey
Unto the gathering of
The fourfold fruit and *siddhis* like Aṇima.
Because through ignorance
Of what Śivācāra truly means
The world was perishing,
Descending to this mortal world
For others' sake,
Laying firm the fivefold discipline,
Guru, Liṅga, Jaṅgama,
Pādōdaka and Prasāda by name,
Arranging, orienting the Great Experience of
The six-fold Hierarchy
As plainly as a myrabolan on the palm,
Explaining how
Prāṇa is Liṅga, Liṅga Prāṇa,
Purging me of illusion's taint,

You showed me what is known
As Liṅga-identity;
And so, through you, I've got the name
Of Saṅgana Basavaṇṇa.
Let Lord Kūḍala Saṅgama be witness,
You have been to me
My Supreme Master, Cennabasavaṇṇa!

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರ ಚೆನ್ನಬಸವರಾಜದೇವರ ಸಂಪಾದನೆಗಂ

ಅಷ್ಟಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ

ಅಂತು ವಚನ ೫೬೬ಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Prabhudēvara Cennabasavarījadēvara saṁpādanegaṁ

aṣṭamōpadēśaṁ samāptaṁ

antu vacana 566kkaṁ maṅgaḷamahā

śrī

Thus ends
the eighth of the mystic discourses
of the *Śūnyasaṁpādane*
— chapter on Cennabasavēśvara —
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 566.

IX

MAḌIVĀḶA MĀCAYYA

Maḍivāḷa Mācayya was born at Hippalige[1] (or Pippali)[2], the modern Dēvara Hipparagi in Bijapur district, in a washerman family.[3] His father was one Paruvatayya;[4] as to his mother's name, the sources are silent. From his vacanas, as well as from the rôle he played in the Śaraṇa movement, it would be legitimate to infer that he was born before 1131 A.D. and was, therefore, an older contemporary of Basavaṇṇa's. Though there is no written evidence to show that he was married, tradition assumes that he led a married life.[5]

To get a clear picture of his life and work, we have to rely mostly on Vacana literature, and also on Vīraśaiva Purāṇas or biographies,[6] though the vacanas themselves, his own and others', give a fuller picture of his personality.

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1 BP, Vol. I. Canto. 4. Ch. XX. 5. p. 290; CBP, Canto 5. Ch. IX. 31. p. 741.

2 SL, Ch. VII. p. 169.

3 BP, Vol. I. Canto. 4. Ch. XX. 5. p. 290.

4 SL, Ch. VII. p. 169.

5 SCM, p. 420. (see F.N.)

6 There are three noteworthy works pertaining to Maḍivāḷa Mācayya: (1) 'Maḍivāḷayyana carite' by Caluva (c. 1725 A.D.), a very brief biography of Mācayya; (2) 'Maḍivāḷayyana Tārāvali' (c. 1650 A.D.); (3) 'Mācidēvana Manōvilāsa' by Ānanda Basavaliṅga Śivayōgi (c. 1500 A.D.), a short account of Vīraśaiva Philosophy based on Mācayya's views.

Dr. P. B. Desai refers in his work 'Basavēśvara and his Times' to a stone inscription found at Kalyāṇa, near the Tripurāntaka tank, in 1962, which mentions a pious gift—in his view a piece of land—made by one Basava, a washerman of Trailōkya Malladēva, to one Mākeya, a washerman of God Tripurāntaka. According to him, Trailōkya Malladēva is identical with the Cālukya monarch Taila III, who ruled at Kalyāṇa from 1151 to 1162 A.D.; and he identifies this Maḍivāḷa Mākeya with our Maḍivāḷa Mācayya. It seems to us, however, that the thesis needs further investigation. There is, however, another record that seems to refer to our Maḍivāla Mācayya. It is a copper-plate grant in Telugu (E.C. Vol. IX. Kn. No. 89. pp. 287-88) which mentions one 'Vīragaṇṭa Maḍivāḷayya', described as an incarnation of Vīrabhadra, and also the names Kalyāṇa paṭṭaṇa and Basavēśvara. However, the historical value of this plate is not much as it belongs to a very recent date.

We are told that Mācayya was initiated in Vīraśaivism by one Mallikārjuna;[1] while we learn from Virūpākṣa Paṇḍita that his Guru was one Liṅgaṇārya[2]. Unless these two names belong to the same person, which is not likely, we have to assume that he had two teachers. Though a washerman by profession, he seems to have been well educated in matters pertaining to religion, philosophy and mysticism.

Hearing of Basavaṇṇa's virtues and achievements, Mācayya was eager to join him at Kalyāṇa, 200 miles from Hipparagi. Obtaining his Guru's permission, he set out resolutely from home. It happened that the river Bhīmarathi, the present Bhīmā, was in flood, so that there was no crossing it either by boat or swimming. But Mācayya, impatient to get to Kalyāṇa, plunged into the swollen torrent and, to the amazement of the bystanders on both banks, swam across it with little difficulty, as if by miracle.[3]

Once at Kalyāṇa, he became a close associate of Basavaṇṇa, being equally interested in Śivabhakti and Śivajñāna. It would appear that he never left the place until the last fateful days, still doing his daily round of washing. But now it was no longer a pursuit or profession, but a *kāyaka*, or 'dedicated labour'. He must wash the śaraṇas' clothes. This became with him a rigorous rule, and none other than a bhakta could even touch the clothes that had been washed. Every morning he would collect and carry them to a pond near the Tripurāntaka tank, and bring them back to their owners. He wore what is called a 'vīraghaṇṭe', or 'jayaghaṇṭe', tied to one of his feet, to caution the passers-by against touching the śaraṇas' clean clothes. A curious story is told in this connection. It once happened that a bhavi, or non-bhakta, touched the holy clothes as Mācayya was on his way home, and instantly fell dead. When a complaint was made to King Bijjaḷa, he sent a mad elephant to destroy this presumptuous washerman; but the elephant too fell dead on the spot. The story goes on to say that, at the King's request, they were both restored to life.[4] It was like Maḍivāḷayya to destroy evil and recreate it in a nobler form. The real point of

1 SCM, p. 415; Cf. SL, Ch. VIII. p. 170.

2 CBP, Canto. 5. Ch. IX. 32. p. 742.

3 BKSR, Pt. II. (MS). Story No. 103. pp. 667-668.

4 BP, Vol. I. Canto. 4. Ch. XX. 8-47. pp. 291-301.

this story is not the miracles, but the rigorous devotion he brought to his *Kāyaka*. The śaraṇa way of life made no difference of caste or vocation; but it insisted on every man or woman working for one's living, and that this work must be done in a spirit of utter dedication to God. Such was their emphasis on the nobility, nay the necessity, of work, that, as one story goes, God Himself was forced to do manual labour.[1]

Other stories have gathered round Mācayya's washing pond. Once, when Basavaṇṇa complained that he was getting poor for lack of suppliants, Maḍivāḷayya showed his resentment as he went off to his washing. Basavaṇṇa, on learning this, runs to Mācayya and begs to be forgiven for his pride. How can a śaraṇa ever be poor?, Mācayya says. Can anybody give anything to a śaraṇa? Who is the giver and who the taker? And, by way of illustration, he splashes the water from the pond, and lo and behold! the water-drops turn into pearls.[2] When a mere servant of the śaraṇas could have all this wealth, then what of the śaraṇas themselves? That bhakti alone is true bhakti which is disinterested, free from all taint of ego.

Nuliya Candayya, a great saint, was cutting grass for ropes when his Iṣṭa-Liṅga dropped into the water. Candayya was annoyed at this behaviour of the Liṅga, and thinking that Kāyaka was more important than worship of the Liṅga, let it be. Besides, was it not a bother for one bent on his daily dāsōha? But as the saint was making his way homeward with his bundle of grass on his head, the Liṅga, so we are told, followed him in human form, beseeching him to take him back. As Candayya refused, they came to Mācayya's pond, and Mācayya, realising what had happened, advised Candayya to take his Liṅga back. The latter took it, but on the condition that the Liṅga Itself should do *kāyaka* for the service of the śaraṇa. The God agreed, and the bhakta took him back. Again, when some difference seems to have arisen between Candayya and the Liṅga, it was Maḍivāḷayya who took them to the Anubhava Maṇṭapa and reconciled them with the help of the śaraṇas.[3]

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1 Vide the story of Nuliya Candayya and the Liṅga, later.

2 STC, Ch. XXXVII. 31-32, pp. 344-45; BKSR, Story No. 195. pp. 347-48.

3 SS (K), Ch. XIV. pp. 250-265.

Mācayya's sense of human equality was almost fierce. In his eyes, there was no difference between Basavaṇṇa and the lowliest on the road. It happened that, when Mēdāra Kētayya, a great saint, died, Basavaṇṇa sent Paḍihāri Uttaṇṇa to ask Mācayya to the funeral. Mācayya was furious. How is it that Basavaṇṇa, who claims to be a Jaṅgamaprāṇi, is still alive, he argued, when a Jaṅgama has breathed his last? When Mācayya refused to participate in the funeral rites, Basavaṇṇa was quick to appreciate his point and as quickly breathed his last: on hearing which, Mācayya came to the scene and promptly brought not only Basavaṇṇa but Kētayya back to life.[1]

There is, in these stories, one thing in common. They all bear witness to something decisive, something even fierce, in his make-up. It was one aspect of his single-minded zeal, his utter dedication. No wonder he was believed to be an incarnation of Vīrabhadra and, like him, to have had a third eye in his forehead. If he could work miracles at will, it was because of his complete identity, what seems to be even a neighbourly familiarity, with God.

Of the important rôle played by Maḍivāḷayya in the Anubhava Maṇṭapa and the whole śaraṇa movement, the present Saṁpādane itself gives a brilliant account. He has also made a notable contribution to Vacana literature, and his vacanas bear the 'dedicatory phrase' (mudrike) 'Kalidēvara Dēva'. He is also supposed to have written the 'Kālajñāna'. (KKC, I. p. 181; Cf. SL, Ch. XXII. pp. 505-506).

When the śaraṇas were forced to leave Kalyāṇa in about 1167 A.D., Mācayya accompanied Cennabasavaṇṇa and other śaraṇas. But it would seem that he did not go as far as Uḷavi,[2] but turned, at Murgōḍ, a village in Belgaum district, towards his birthplace Hipparagi[3], and there, after some time, breathed his last.[4] He had

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1 STC, Ch. XXXVII. 33-36. pp. 345-346; SL, Ch. VII. pp. 173-175.

2 According to Bhīmakavi, Maḍivāḷa Mācayya and some other śaraṇas followed Basavaṇṇa to Kūḍala Saṅgama (BP, Vol. II Canto 5. Ch. LX. 8-10. p. 932), and then after Basavaṇṇa's attainment of oneness with Lord Kūḍala Saṅgama, Maḍivāḷa Mācayya and Cennabasavaṇṇa left for Uḷavi along with the śaraṇas (BP, II Canto. 5. Ch. LX. 74. p. 948).

3 SL, Chs. XXIII-XXIV. pp. 564-566.

4 According to SS (K). Ch. XXI. prose to V. 78. p. 404, Maḍivāḷa Mācayya along with Cennabasavaṇṇa and other śaraṇas attained the Absolute at Uḷavi itself.

been a great *anubhāvi*, so great indeed that the name of Mācayya became a synonym for steadfast and single-pointed devotion. In the gradation of sthalas, he is supposed to stand in Māhēśvarasthala; and the aspect of the spiritual discipline he particularly symbolises is that of cleansing the natural man into a divine being.

INTRODUCTION

to the

SAṀPĀDANE OF MAḌIVĀḶAYYA

The opening verse tells us how Prabhudēva enlightens Maḍivāḷa Mācayya on the following topics:

1. The way one is invested with the principles of Guru, Liṅga and Jaṅgama.
2. The nature of right knowledge.
3. Union with the great Liṅga.

However, some other topics are also discussed in the chapter.

This Saṁpādane opens with Prabhudēva's praise of Cennabasavaṇṇa. We know why he is rather overwhelmed with the singular achievement of Cennabasavaṇṇa at such a young age. Not only is he a great builder of the Vīraśaiva system of philosophy, but he has realised his thought in action. He has offered his all to Guru, Liṅga and Jaṅgama, and has become an eternal Prasādi. Cennabasavaṇṇa, however, declines to accept the compliment: because it is Maḍivāḷayya who has opened the eye of knowledge for him and Basavaṇṇa who has unveiled the true nature of devotion. One can easily see from Cennabasavaṇṇa's utterances that Basavaṇṇa and Maḍivāḷayya have left an indelible mark on his personality. Have they not come to the mortal world to uplift humanity and show it the way to eternity?

Maḍivāḷayya, who is sitting by in the great assemblage of śaraṇas, perhaps feels annoyed at Cennabasavaṇṇa's remarks. Having incorporated Liṅga and Jaṅgama in his being, Cennabasavaṇṇa has attained the Grace Divine. And because of Cennabasavaṇṇa's grace he himself has been saved. Prabhudēva intervenes at this juncture to test the nature of Maḍivāḷayya's experience. One can easily perceive that Prabhudēva has employed rather offen-

sive tactics. He puts a series of questions rather bluntly to Maḍivāḷayya. We are told by the purāṇas that Maḍivāḷayya had an eye in the forehead like Siddharāmayya. This perhaps suggests that he had a temper. Prabhudēva makes use of this fact and hurls questions at him. He asks: Having an eye in the forehead and distress in the mind, how can you have knowledge? How can you be free from pride and egoism? When your words reflect ignorance born of knowledge and symbol, how can you attain to the Real? Until the two disappear, how can you come to realise the Prasāda, or the Divine Grace, representing the Prasādaliṅga? Such questions, and answers proper to them given by Maḍivāḷayya, form the main substance of the chapter.

1. Nature of knowledge and instruction

The discussion between Prabhudēva and Maḍivāḷayya concerns the question about the nature of knowledge. Prabhudēva makes it clear that, when mind is infected by passion or discord, knowledge and egolessness cannot be achieved. And so long as words reflecting duality—a clear sign of ignorance—continue, Reality cannot be achieved. Knowledge, to be real and pure, must transcend all these limits. Even when one is awake to his original source, or even beyond that to the timeless eternity, one cannot be said to be in full possession of the real knowledge. Only when one comes to the meeting-place of time and timelessness, of form and formlessness where all dualities have completely disappeared, is real knowledge possible.

Maḍivāḷayya, however, outlines the process through which one has to pass in order to attain to the Reality. According to him, oblivion or forgetfulness plagues knowledge, which is in turn besieged by illusion. Of course, the body and actions and the drifting of the individual soul through numberless births also play their rôle in keeping man caught between knowledge and ignorance. How to get out of this inscrutable trap? It is the teacher, the Sadguru, alone that can liberate man from this web of illusion and ignorance. But it is up to the individual who is burning with a desire to be liberated from the clutches of illusion and ignorance, to seek the guidance of such a teacher. This teacher who comes to the rescue of a disciple may be in the form of a human being or in the form of an intuitive principle directing the disciple from within. In either case the aspir-

ant can find the real teacher only in the light of awakened knowledge. When such a Guru directs the disciple in the path of Liṅga and Jaṅgama, this light is absolutely indispensable. Moreover, when such a pilgrim is progressing from Liṅgasthala to Jaṅgamasthala and so on to Prasāda, he has to incorporate in himself these principles of Guru, Liṅga, Jaṅgama etc., so that at the end of the journey the apparent duality between the traveller and the goal is completely abolished. As Prabhudēva can well see, the duality between the devotee and God, or Aṅga and Liṅga, must cease when the aspirant is without body, mind and will or, for that matter, with nothing at all which he can claim to be his. What exactly is meant by becoming free from all that one is and has, is made clear by Maḍivāḷayya. His body, he says, is unburdened of all its corporal qualities. His mind stands above all passion and agitation. His will knows no desire for worldly or otherworldly ranks or rewards. Thought has ceased its wanderings on the plane of ordinary consciousness. No longer is there any need to be vigilantly awake in the Reality he has achieved. There is communion without the least touch of physical, vital or mental taints. Maybe there are passions or desires, thoughts or feelings. What if? His desire is wedded to Guru and his anger to Jaṅgama. He is a partaker of Prasāda without the least touch of greed. Moreover, his body and mind, hunger and desire and his eightfold worship have all been sublimated and purified because the indwelling spirit, i.e. Liṅga, breathes through all these activities. Here we get a glimpse of the Divine life which is not bound to body, life or mind, to thinking, feeling and willing.

2. Unitive State

The fact that Prabhudēva, not being fully satisfied with this great achievement of Maḍivāḷayya, further puts to the test his unitive experience clearly indicates that this is not the be-all and end-all of the spiritual life. Prabhudēva has, somehow, a feeling that Maḍivāḷayya has not as yet transcended the bounds of symbol, the vestiges of Aṅga and Liṅga. According to him, when consciousness is firmly planted in the Divine Ground, can there be any trace of 'I'-ness or 'Thou'-ness? Until that state of experience is realised, where is the question of consubstantial union? Maḍivāḷayya here rises to the occasion. He relates his experience of that where all

symbols have dissolved, whereto Nāda (sound), Bindu (point) and Kalā (light) do not reach up, and which stands absolutely untouched by anything—the Ultimate Ground which is described by Maḍivāḷayya as Nirlēpasthala. At the same time, Maḍivāḷayya appeals to Basavaṇṇa to bear witness to this experience of his. But Basavaṇṇa, with his humility, declines such a responsibility. Surprisingly enough, Prabhudēva tries to know of the nature of Basavaṇṇa's consubstantial union with Liṅga. Maḍivāḷayya declares that Basavaṇṇa has not only achieved union with Liṅga, but lives a full Liṅga-life through the practice of Dāsōha. For:

All talk of form and formlessness;
But he
Talks neither form nor formlessness!
For he
Is consubstantial with
Liṅga, Jaṅgama, Prasāda...
O Lord Kalidēva,
How free and how unfettered is
Your Basavaṇṇa!

According to Maḍivāḷayya, Basavaṇṇa is divinely alchemic in every cell of his being. To remember Basavaṇṇa is Liṅga-worship, nay, is Liṅga Itself. Where else could be Kalyāṇa, the Great House of God, except in remembering this Basava-Liṅga on earth?

It seems rather strange that Prabhudēva, by listening to praise of Basavaṇṇa's greatness with rapt attention, should approve of Maḍivāḷayya's union with Liṅga. Perhaps that is because of Maḍivāḷayya's knowledge of Basavaṇṇa's inmost being and the character of his experience. How could a non-śaraṇa know the real nature of a śaraṇa? In Vacana literature, it is a well known dictum that a śaraṇa alone knows the ways of a śaraṇa. And this is confirmed by Vs. 22 and 32, where Prabhudēva puts Maḍivāḷayya on a par with Basavaṇṇa.

3. Prasāda

Prabhudēva is not only satisfied with Maḍivāḷayya's great achievement but expresses his deep gratitude to him. He can well see into the sublime and serene personality of Maḍivāḷayya whose

whole being is completely illuminated by *sujñāna prabhe*, i.e. the splendour of right knowledge, and who enjoys the perfect will-lessness which is divested of all symbols or forms. This state of experience is what Prabhudēva calls Maḍiya Prasāda (the Holy Grace). Prabhudēva tells in so many words that by partaking of such Grace he has come to enjoy perfect purity and serenity. Here it would be profitable to recall the question put by Prabhudēva to Maḍivāḷayya, as to how the latter had attained to Reality and been saved by the grace of Cennabasavaṇṇa. What is the nature of this Divine Grace? According to Maḍivāḷayya, the value of Grace is incalculable. No scriptures on earth can tell of the glory of Holy Grace. You may mortify the flesh with all rigour by renouncing worldly pleasures. You may practise penance and observe rigorous vows. Maybe you are blameless in conducting your ascetic life. But to what end? If at all, you may get some of the heavenly pleasures. But how does a Prasādi conduct his life? How does he enjoy it to the full? The answer is simple, yet very grand. He offers his whole being to the Divine and so becomes integrated with it. Now, what is the inspiring force that governs the life of such a śaraṇa? Would it be wrong to say that God lives in the śaraṇa? If so, could there be any rules or regulations, ascetic renunciation or moral inhibitions for such a divine being as a śaraṇa? He enjoys worldly pleasures and even pains, as they come to him; for the pleasures or pains have all been transformed into divine delight. Can there be pleasure or pain for the Divine in the human sense of the term? There are no 'do's' and 'don't's' for a śaraṇa. This is why he is described as 'uṇḍu upavāsi, baḷasi brahmacāri.' That is to say, though a full enjoyer, he is a faster still, though enjoying conjugal life, he is still a celibate. Move howsoever he will, there is carved a path for him. Nothing is greater than Prasāda, and none else is liberated but the Prasādi.

4. Maḍivāḷayya

The statements of Cennabasavaṇṇa and Maḍivāḷayya make it clear that the latter has identified his mission in life with Basavaṇṇa's. This means that he has worked shoulder to shoulder with Basavaṇṇa to fulfil the latter's mission of *sadbhakti*.

Maḍivāḷayya might have received his initiation before he came to Kalyāṇa, but the trend of his vacanas clearly indicates that his śaraṇahood attained full maturity as a result of his close contact

with Basavaṇṇa and the other śaranas at Kalyāṇa. It is also clear that he owes much to Basavaṇṇa for his spiritual progress.

In the first place, he is fully aware that Guru or Liṅga or Jaṅgama cannot be found unless the higher knowledge dawns. Such knowledge is also necessary if one would be liberated from forgetfulness, illusion, karma and the corporal body subject to the round of births. Maḍivāḷayya has brought such knowledge with him when approaching Basavaṇṇa for spiritual guidance. According to him, it is Basavaṇṇa who made clear the distinction between all kinds of union, devotion and practice, the begun and the unbegun, the possible and the impossible, Liṅga, Jaṅgama and so forth, all of which serve as sure aids in the divine path. Not only that, it is in the company of Basavaṇṇa that Maḍivāḷayya was enabled to rise from experience to higher experience, assimilated the principles of Guru, Liṅga and Jaṅgama, accumulated all sorts of piety, knowledge and worship, and grew well versed in the threefold Prasāda. The experience of the dawning light and the formless Void as detailed in V.8 testifies to his all-round development as a śaraṇa.

Maḍivāḷayya, as is made clear in his own sayings, had delved into the profoundest depths of Reality. He has come to the realisation that he, as a śaraṇa, has taken his rise in the Vast Deep. He, the śaraṇa, as a form of consciousness, is a disembodied being. Though as a human being he has to have a body, life, mind and so on, all of them are purged of their earthly qualities. He stands completely unattached. All his life activities have become purified and are motivated by the indwelling principles of Guru, Liṅga and Jaṅgama.

Maḍivāḷayya's experience of the principle of Jaṅgama is distinctly reflected in vacana No. 43. The whole of his being and all his activities have taken their final harbourage in the Jaṅgama form, just as rivers find their final harbourage in the vast deep, and he now enjoys the Supreme Grace. Though he has come to this state of experience, he is, as V. No. 51 tells us, striving for the highest goal of Nirāḷa.

To top all this, we would do well to remember how blissfully he lived at Kalyāṇa, leading a harmonious life with Basavaṇṇa in Kūḍala Saṅgama's Great House.

Finally, we may note how Maḍivāḷayya records his deep debt of gratitude to Cennabasavaṇṇa, Prabhudēva and Basavaṇṇa.

According to him, Cennabasavaṇṇa enjoys the infinite wealth of Liṅga, Jaṅgama and Prasāda which he has uncovered from within his own self. He is a Prasādi who is blessed with equanimity, tranquillity and the Divine Presence. By partaking of the Prasāda of such a Prasādi, Maḍivāḷayya says, he has been saved.

What is Prabhudēva, what his stature, and what has he received from Him? He is a Liṅgaikya (one with Liṅga) in the deepest sense of the term. The symbol in the hand is dissolved in his gaze. His knowledge is dried up in will-lessness. By absorbing the Real he lives in divine content. As teacher he instructed Maḍivāḷayya, as Liṅga he made his mind his dwelling-place, as Jaṅgama he rooted out the pride of wealth, life and honour, as Prasāda he pervaded his whole being, and as Pādōdaka he cleansed his inner and outer being. Maḍivāḷayya feels himself 'drowned' in the holy feet of Prabhudēva.

And what is the glory of Basavaṇṇa, and what has he given to Maḍivāḷayya? His praise of Basavaṇṇa is unending. Basavaṇṇa brought the Divine Light to the mortal world. He built the Great House, and it is he who made the Śivagaṇas. And it is he, again, who built Kalyāṇa, impossible of entry to gods, demons or humans. Not even yōgis or jñānis can gain entrance into it. What else is this great city of Kalyāṇa but eternal love and devotion? Maḍivāḷayya feels infinitely happy in the company of Saṅgana Basavaṇṇa.

Maḍivāḷayya has received much from the śaraṇas and especially from Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva in his progress to the Life Divine. But he has also contributed much to the Vīraśaiva system of philosophy in general and to the growth of individual śaraṇas in particular.

Says Cennabasavaṇṇa:

Men and angels were hidden in your river;
Manus and monks, ascetics and men with vows
Were hidden in your water; beings numberless
As Gaṅgā sands were hidden in your washing;
Lords of Gaṅgā and Gaurī all—
Four-faced, five-faced
Six-faced, ten-faced,
Were hidden in the folds of your washing;

Worlds upon worlds were hid
Within your belly...
....

Says Basavaṇṇa:

A myriad Rudras died;
Brahmas and Viṣṇus,
In countless myriads, died;
Both men and angels,
Garuḍas and Gandharvas died.

Himself being one beyond the death
That was their fate,
He, Maḍivāḷa, was the one
Who sanctified a new white cloth
And, giving it to me to wear, saved me,
O Kūḍala Saṅgama Lord!

And finally sings Prabhudēva of Maḍivāḷayya:

I have been purified,
Made one with the Absolute,
Been raised above all care, because
I donned the holy gift
Of Maḍivāḷa's purity—
His, who melted the lump
Of the eightfold flesh;
Who burnt the formidable host
Of anger, lust and greed,
Infatuation, pride and jealousy;
Refined the body's dross;
Halted the fickleness of mind;
Who fed the fires of sacrifice
With all the senses to Consciousness;
Who girt himself
With splendour of right knowledge, and
Who put it on his back again,
And tied it, like a turban, round his head;
Who spread that splendour like a mat,

And, was with willlessness enriched
In the Great Consciousness...
....

To evoke such praise from Prabhudēva speaks volumes for Maḍivāḷayya's attainment. He, a washerman by profession, was able to wash off the dirt that clung to the human mind, body and soul and made them fit for divine habitation.

———

ನವಮೋಪದೇಶ

ಮಡಿವಾಳಯ್ಯಗಳ ಸಂಪಾದನೆ

ಗುರುಹರಚರಸಾಹಿತ್ಯದ
ನಿಜಿುಗೆಯ ಸುಜ್ಞಾನದಿರವ ಘನಲಿಂಗೈಕ್ಯವ
ಪರಮ ಪ್ರಭು ಮಡಿವಾಳಂ
ಗೊರೆದುದನಾಂ ಪೇಳ್ವೆ ಶರಣಜನರಿಂಗೊಲವಿಂ

NAVAMŌPADĒŚA

Maḍivāḷayyagaḷa Saṁpādane

guruharacarasāhityada
niṟigeya sujñānadirava ghanaliṅgaikyava
parama Prabhu Maḍivāḷaṁ
goredudanāṁ pēḷve śaraṇajanariṅgolaviṁ

THE NINTH LESSON

SAṀPĀDANE OF MAḌIVĀḶAYYA

In love, I tell the śaranas the way
Guru, Hara and Cara are joined to one,
The nature of the right knowledge
And union with the Absolute—
As the great Prabhu told Maḍivāḷa.

ಅದೆಂತೆಂದೊಡಾ ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರೊಡನೆ ಸ್ವಾನುಭಾವ ಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Basavarājadēvaru Cikkadaṇṇāyakaroḍane svānubhāva sadgōṣṭhiyaṁ māḍuttiralu, ā Prabhudēvaru Cennabasavarājadēvara koṇḍāḍida prastāvada vacana:

For example, the vacana which tells how, when Lord Basavarāja was conducting a mystical discourse with Cennabasavaṇṇa, Prabhudēva praised Lord Cennabasavarāja:

೧

ತನುವ ಗುರುವಿಂಗೆ ಸಮರ್ಪಿಸಿ,
ಮನವ ಲಿಂಗಕ್ಕೆ ಸಮರ್ಪಿಸಿ,
ಭಾವವ ಜಂಗಮಕ್ಕೆ ಸಮರ್ಪಿಸಿ,
ನಿಜವ ತೃಪ್ತಿಯಲರ್ಪಿಸಿ,
ಘನವನಱಿವಿಂಗರ್ಪಿಸಿ,
ಅರ್ಪಿತವೆ ಅನರ್ಪಿತವಾಗಿ, ಅನರ್ಪಿತವೆ ಅರ್ಪಿತವಾಗಿ,
ಅರ್ಪಿತ ಅನರ್ಪಿತಂಗಳಳಿದು ನಿತ್ಯಪ್ರಸಾದಿಯಾಗಿ,
ಪ್ರಸಾದದ ಹಾದಿಯನೆಲ್ಲರಿಗೆ ತೋಱಿ
ಮಹಾಪ್ರಸಾದದ ಬೆಳವಿಗೆಯ ಮಾಡಿದನು
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನು.

tanuva guruviṅge samarpisi,
manava liṅgakke samarpisi,
bhāvava jaṅgamakke samarpisi,
nijava tṛptiyalarpisi,
ghanavanaṟiviṅgarpisi,
arpitave anarpitavāgi, anarpitave arpitavāgi,
arpita anarpitaṅgaḷaḷidu nityaprasādiyāgi,
prasādada hādiyanellarige tōṟi
mahāprasādada beḷavigeya māḍidanu
Guhēśvarana śaraṇa Cennabasavaṇṇanu.

With body made an offering to the Guru,
The mind to Liṅga, and will to Jaṅgama;
The self to Bliss, his perfectness
Offered to Consciousness;

When offered was the unoffered, and
The unoffered offered,
Offered and unoffered were no more,
Cennabasavaṇṇa, Guhēśvara's Śaraṇa,
Became the eternal Prasādi
And, pointing to all the Prasāda way,
Nurtured the Great Prasāda to increase.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಎನ್ನ ಶಿವಜ್ಞಾನದ ಕಂದೆಱವೆಯೂ ಎನ್ನ ಮಹಾಪ್ರಸಾದಿತ್ವವೂ, ಮಡಿವಾಳಮಾಚಿತಂದೆಯಿಂದವು ಸಂಗನಬಸವಣ್ಣನಿಂದವು ಆಯಿತ್ತೆಂದು ಬಿನ್ನಹಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Cikkadaṇṇāyakara stōtramaṁ māḍuttiralu, ā Cikkadaṇṇāyakaru enna śivajñānada kandeṟaveyū enna mahāprasāditvavū, Maḍivāḷamācitandeyindavu Saṅganabasavaṇṇanindavu āyittendu binnahaṁ māḍuva prastāvada vacana:

The vacana which tells how, when Prabhudēva had paid a tribute to Cennabasavaṇṇa, the latter submitted: "If I have been able to open my eyes to the Śiva-knowledge and to attain mahāprasādahood, it is because of Father Maḍivāḷa Mācayya and Saṅgana Basavaṇṇa":

೨

ನಿರವಯವಾದಡೆ
ಭಕ್ತಿತನುವಿನ ಮೇಲೆ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಮಹಾಪ್ರಸಾದವಾದಡೆ
ಸಂಗನಬಸವಣ್ಣನ ಕರಸ್ಥಲದಲ್ಲಿ ಮೂರ್ತಿಯಾಯಿತ್ತು.
ಮಹಾಪ್ರಸಾದವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಮಡಿವಾಳ ತೋಱಿಲಿಕೆ ಅಱಿವು ಕಂದೆಱವಾದುದ ಕಂಡೆನು.
ಬಸವಣ್ಣನಿಂದ ಭಕ್ತಿಯ ಮುಸುಕು ಕಂದೆಱವಾಯಿತ್ತ ಕಂಡೆನು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಯ್ಯಾ,
ಮಡಿವಾಳನೂ ಬಸವಣ್ಣನೂ ಪದಾರ್ಥವನಾರೋಗಿಸಿಕೊಡುತ್ತ
ಕರುಣಿಸಿದ ಪ್ರಸಾದಿಯಾನು ಕಾಣಾ ಪ್ರಭುವೆ.

niravayavādaḍe
bhaktitanuvina mēle svāyatavāyittu.

mahāprasādavādaḍe
Saṅganabasavaṇṇana karasthaladalli mūrtiyāyittu.
mahāprasādava nānetta ballenayyā?
Maḍivāḷa tōṟalike aṟivu kandeṟavāduda kaṇḍenu.
Basavaṇṇaninda bhaktiya musuku kandeṟavāyitta kaṇḍenu.
Kūḍalacennasaṅgamadēvayyā,
Maḍivāḷanū Basavaṇṇanū padārthavanārōgisikoḍutta
karuṇisida prasādiyānu kāṇā Prabhuve.

As for the Impartite, it has become
Part of devotion's self;
As for the Supreme Grace, it has assumed
A form upon the palm
Of Saṅgana Basavaṇṇa.
How could I know, dear Sir,
The Supreme Grace?
My eye of knowledge opened, as I felt,
When Maḍivāḷa showed It me.
I've seen devotion's mask removed
By Basavaṇṇa.
O Kūḍaḷa Cennasaṅgama Lord,
I'm a Prasādi of
Basavaṇṇa's and Maḍivāḷayya's grace
Because they fed me
With what they first had tasted of.

೩

ಮತ್ತಂ,
ಅನಾಹತಮಾಹೇಶ್ವರನೆಂಬಾತಂಗೆ
ಪ್ರಸಾದಸ್ಥಲದ ಪ್ರಸಾದಾಶ್ರಮದ ಭವಿತ್ವವ ನೀಕರಿಸಿ,
ಪ್ರಸಾದವನು ನೆಲೆಗೊಳಿಸಿ,
ಅನ್ಯಥಾಪವನ ಆಧಾರ ಆಶ್ರಮವ ನೀಕರಿಸಿ,
ದ್ವಿಜ ಪ್ರಜ ತ್ರಜವೆಂಬ ಡಿಂಬ ಮರ್ತ್ಯಕ್ಕೆ ಕಳುಹಿದಿರಿ.
ಬಸವಣ್ಣನನು ಮಡಿವಾಳನನು ಒಡನೆ ಕಳುಹಿದಿರಿ ಕನ್ನಡಿಯಾಗಿ.
ಭವಕ್ಕೆ ಬಾರದಂತೆ ಭಾವವ ನಿಲಿಸಿದಿರಿ.
ಬಳಿಕ ಲಿಂಗಸ್ಥಲ ಜಂಗಮಸ್ಥಲ ಪ್ರಸಾದಸ್ಥಲ ನಿರ್ಧರವಾದವು.

ಚಿರಕಾಲದಲ್ಲಿ ಮಹಾಸುನಾದಗಣ ಅನಾಹತನಾದಗಣ
ಸಂಪೂರ್ಣವಾಗಿಪ್ಪನಯ್ಯಾ,
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು.

mattaṁ,

anāhata māhēśvaranembātaṅge
prasādasthalada prasādāśramada bhavitvava nīkarisi,
prasādavanu nelegoḷisi,
anyathāpavana ādhāra āśramava nīkarisi,
dvija praja trajavemba ḍimba martyakke kaḷuhidiri.
Basavaṇṇananu Maḍivāḷananu oḍane kaḷuhidiri kannaḍiyāgi.
bhavakke bāradante bhāvava nilisidiri.
baḷika liṅgasthala jaṅgamasthala prasādasthala nirdharavādavu.
cirakāladalli mahāsunādagaṇa anāhatanādagaṇa
saṁpūrṇavāgippanayyā,
Kūḍalacennasaṅgā, nimma śaraṇa Basavaṇṇanu.

Again:

Removing, for the One who's named
Māhēśvara the Unstruck Sound,
The worldly nature of that ordinance
Which governed the Prasāda state, and so
Consolidating It; abolishing
The rigid rules whereon is based
Unnatural breathing, you sent down
Unto this mortal world such beings as
Twice-born, Thrice-born and Noble-born;
And with them sending, as mirrors unto them,
Basavaṇṇa and Maḍivāḷa, you stilled the will,
Lest they should come again to birth.
Thereafter, Liṅgasthala, Jaṅgamasthala,
And Prasādasthala were well defined.
O Kūḍala Cennasaṅga Lord,
Basavaṇṇa, your Śaraṇa,
Is ever brimming with all manner of
Melodious and transcendent sounds,
And with the Unstruck Sound as well.

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಚೆನ್ನಬಸವಣ್ಣನ ಸ್ತುತಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru nirūpisalu, idakke Maḍivāḷatandegaḷu Cennabasavaṇṇana stutisuva prastāvada vacana:

The vacana which tells how, when Cennabasavaṇṇa spoke thus, Father Maḍivāḷa commended him:

೪

ಅಂಗವೆ ಲಿಂಗವಾಗಿ, ಲಿಂಗವೆ ಪ್ರಾಣವಾಗಿ,
ಜಂಗಮವೆ ಸಂಗವಾಗಿ, ಸಂಗವೆ ಸುಸಂಗವಾಗಿ,
ಪ್ರಾಣವೆ ಪ್ರಸಾದವಾಗಿ, ಪ್ರಸಾದವೆ ಪ್ರಾಣವಾಗಿ,
ಇಂತೀ ತ್ರಿವಿಧದಲ್ಲಿ ಸಂಪನ್ನನಾದ
ಸಮತಾಪ್ರಸಾದಿ, ಸನ್ನಹಿತಪ್ರಸಾದಿ, ಸಮಾಧಾನಪ್ರಸಾದಿ.
ಕಲಿದೇವಯ್ಯಾ, ಚೆನ್ನಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡು
ನಾನು ಬದುಕಿದೆನು ಕಾಣಾ ಪ್ರಭುವೆ.

aṅgave liṅgavāgi, liṅgave prāṇavāgi,
jaṅgamave saṅgavāgi, saṅgave susaṅgavāgi,
prāṇave prasādavāgi, prasādave prāṇavāgi,
intī trividhadalli sampannanāda
samatāprasādi, sannahitaprasādi, samādhānaprasādi.
Kalidēvayyā, Cennabasavaṇṇana prasādava koṇḍu
nānu badukidenu kāṇā Prabhuve.

With aṅga turned to Liṅga
And Liṅga to Prāṇa;
With Jaṅgama turned to union
And union to better union;
With Prāṇa turned to Prasāda
And Prasāda to Prāṇa—
And thus abounding in the three,
He's a prasādi with an equal mind,
Fulfilled of the Divinity,
And calm of mind.
O Lord Kalidēva,
Receiving Cennabasavaṇṇa's prasāda,
I have been saved.
Mark that, Prabhu!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಆ ಪ್ರಭುದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳ ಒರೆದು ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷamācitandegaḷu Prabhudēvaroḍane binnapaṁ-geyyalu, ā Prabhudēvaru Maḍivāḷamācitandegaḷa oredu nōḍuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa Mācayya submitting thus to Prabhudēva, the latter put him to the test:

ಶ್ರೀ

ಎಂತಯ್ಯಾ? ನೊಸಲಲ್ಲಿ ಕಣ್ಣು, ಮನದಲ್ಲಿ ವಿರಸ.
ನುಡಿವುದೆಲ್ಲವೂ ಭಕ್ತಿರಸ.
ಜ್ಞಾನವೆಂತು ಹೇಳಾ? ನಿರಹಂಕಾರವೆಂತು ಹೇಳಾ?
ಅಱುಹಿನ ಕುಱುಹಿನ ಮಱವೆ ಮಾತಿನೊಳಗಿದೆ.
ನಿನ್ನಿಂದ ನಿಜಪದವೆಂತು ಸಾಧ್ಯವಪ್ಪುದು ಹೇಳಾ?
ಕುಱುಹಳಿದು ಕುಱುಹನಱಿಯಬಲ್ಲರೆ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಉಭಯಗೆಟ್ಟಲ್ಲದೆ
ಪ್ರಸಾದವಿಲ್ಲ ಕಾಣಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

entayyā? nosalalli kaṇṇu, manadalli virasa,
nuḍivudellavū bhaktirasa.
jñānaventu hēḷā? nirahaṁkāraventu hēḷā?
aṟuhina kuṟuhina maṟave mātinoḷagide.
ninninda nijapadaventu sādhyavappudu hēḷā?
kuṟuhaḷidu kuṟuhanaṟiyaballare,
Guhēśvaraliṅgadalli ubhayageṭṭallade
prasādavilla kāṇā Maḍivāḷamācayyā.

How is it, Sir?
Eye in the forehead,
Trouble in the heart,
And all you speak
Devotion's own
Quintessence?

How is this knowledge, pray?
How selflessness?

Forgetfulness
Of Knowledge and Sign
Is only in words.
How can Reality
Be possible for you?

If you can destroy
The sign yet know it,
Look, Maḍivāḷa Mācayya,
There is no Prasāda
Unless both are lost
In Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ಥಿತಿಗತಿಯನೊರೆದು ನೋಡಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ತಮ್ಮ ಪೂರ್ವಾಪರ ಸಂಬಂಧದ ವೃತ್ತಾಂತಮಂ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Maḍivāḷatandegaḷa sthitigatiyanoredu nōḍalu, idakke Maḍivāḷatandegaḷu tamma pūrvāpara saṁbandhada vṛttāntamaṁ Prabhudēvarige binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva thus testing the state and progress of Father Maḍivāḷa, the latter submitted to Prabhudēva an account of his antecedents:

೬

ಎನ್ನ ಆದಿಯನೆತ್ತುವೆನೆ?
ಅದ ನೀನೆ ಬಲ್ಲೆ, ಘನಗಂಭೀರದಲ್ಲಿ ಹುಟ್ಟಿದೆನೆಂಬುದ.
ಎನ್ನ ಅನಾದಿಯನೆತ್ತಿ ತೋಱುವೆನೆ?
ಅದ ನೀನೆ ಬಲ್ಲೆ, ಎನಗೆ ಕಾಯವಿಲ್ಲೆಂಬುದನು.
ಬಸವಣ್ಣನ ಕಾರಣ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದರೆ,
ಒಡಲುಪಾಧಿಯೆಂಬುದಿಲ್ಲ ನೋಡಾ !
ಒಡಲೆ ಬಸವಣ್ಣ, ಪ್ರಾಣವೆ ಚೆನ್ನಬಸವಣ್ಣ,
ಎನ್ನ ಮಹಾಜ್ಞಾನವೆ ನೀವು ನೋಡಾ !
ಇಂತು ಎರಡಿಲ್ಲದಿಪ್ಪಲ್ಲಿ ನುಡಿಯಡಗಿದ ಪರಿಯ
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣ ಬಲ್ಲ ಕಾಣಾ ಕಲಿದೇವರದೇವಾ !

enna ādiyanettuvene?
ada nīne balle, ghanagaṁbhīradalli huṭṭidenembuda.
enna anādiyanetti tōṟuvene?
ada nīne balle, enage kāyavillembudanu.
Basavaṇṇana kāraṇa martyakke bandare,
oḍalupādhiyembudilla nōḍā!
oḍale Basavaṇṇa, prāṇave Cennabasavaṇṇa,
enna mahājñānave nīvu nōḍā!
intu eraḍilladippalli nuḍiyaḍagida pariya
nimma śaraṇa Basavaṇṇa balla kāṇā Kalidēvaradēvā!

Shall I tell my origin?
You know it, I was born
In the Absolute Sublime.

Shall I reveal my state
In the Unbegun? You know
I was a disembodied one.

Look, since I have come down
Into this mortal world
Because of Basavaṇṇa,
I'm free from body's bonds!
My body is Basavaṇṇa,
Cennabasavaṇṇa my breath,
And my highest knowledge, you!

Behold, O Lord Kalidēva,
Your Śaraṇa Basavaṇṇa
Knows how the word is hushed
Where Twain has ceased to be!

ಇಂತು ಮಡಿವಾಳತಂದೆಗಳು ತಮ್ಮ ಪೂರ್ವಾಪರ ಸಂಬಂಧದ ವೃತ್ತಾಂತವಂ ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

intu Maḍivāḷatandegaḷu tamma pūrvāpara saṁbandhada vṛttāntamaṁ binnapaṅgeyyalu, idakke Prabhudēvaru nirūpisida pratyuttara:

The reply given by Prabhudēva when Father Maḍivāḷa submitted an account of his antecedents:

೭

ಗುರುವಿದು, ಲಿಂಗವಿದು, ಜಂಗಮವಿದು ಎಂಬ ಭೇದವ
   ಏಕವ ಮಾಡಿ ನಿನಗೆ ತೋಱಿದವರಾರು ಹೇಳಾ?
ಆದಿಯನಾದಿಯನು ಒಂದು ಮಾಡುವ
   ಭಾವ ನಿರ್ಭಾವವನಱುಹಿದವರಾರು ಹೇಳಾ?
ದೀಕ್ಷೆ ಶಿಕ್ಷೆ ಸ್ವಾನುಭಾವದ ಪರಿಯ ತೋಱಿ,
   ನಿಜಪದದಲ್ಲಿ ನಿಲಿಸಿದವರಾರು ಹೇಳಾ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
   ನಿನ್ನ ಆಯತವ ಹೇಳಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ?

guruvidu, liṅgavidu, jaṅgamavidu emba bhēdava
   ēkava māḍi ninage tōṟidavarāru hēḷā ?
ādiyanādiyanu ondu māḍuva
   bhāva nirbhāvavanaṟuhidavarāru hēḷā ?
dīkṣe śikṣe svānubhāvada pariya tōṟi,
   nijapadadalli nilisidavarāru hēḷā ?
Guhēśvaraliṅgadalli
   ninna āyatava hēḷā Maḍivāḷamācayyā ?

Say, who has shown it to you,
Reducing to unity
This sense of difference—
This Guru is, this Liṅga is, this Jaṅgama?
Say, who has explained
The will and will-lessness
That unify
The Begun and Unbegun?

Say, who has placed you
In the Ultimate State,
Instructing you in the way
Of initiation, training
And self-experience?

Tell me, Maḍivāḷa Mācayya,
How you came
Into Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು. ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Maḍivāḷatandegaḷu binnaisida pratyuttara:

When Prabhudēva spoke thus, the reply submitted by Father Maḍivāḷa thereto:

೮

ಗುರು ಸ್ವಾಯತವಾಯಿತ್ತು. ಎಂಟು ಭಾವ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಹದಿನಾಱು ತೆಱನ ಭಕ್ತಿ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಅಷ್ಟವಿಧಾರ್ಚನೆ ಸ್ವಾಯತವಾಯಿತ್ತು.
ತ್ರಿವಿಧದ ಅಱಿವು ಸ್ವಾಯತವಾಯಿತ್ತು.
ಮಹಾಲಿಂಗದ ನಿಲವು, ಮಹಾಜಂಗಮದ ನಿಲವು ಸ್ವಾಯತವಾಯಿತ್ತು.
ಶುದ್ಧಪ್ರಸಾದತನು ಸ್ವಾಯತವಾಯಿತ್ತು.
ಸಿದ್ಧಪ್ರಸಾದಚೈತನ್ಯ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಪ್ರಸಿದ್ಧಪ್ರಸಾದಮನ ಸ್ವಾಯತವಾಯಿತ್ತು.
ವಾಮಂಭಾಗದಲ್ಲಿ ಮಹವು ಉದಯವಾಯಿತ್ತು.
ಶಿವಾಚಾರದಲ್ಲಿ ನಿರವಯ ಉದಯವಾಯಿತ್ತು.
ನಿಜಸ್ಥಾನದಲ್ಲಿ ನಿಂದಿತ್ತು;
ಕ್ಷೀರಕಸ್ಥಾನದಲ್ಲಿ ಸಾರಾಯವಾಯಿತ್ತು;
ಅನುಭಾವದಲ್ಲಿ ಘನಗಮನವೆನಿಸಿತ್ತು;
ಸ್ವಾನುಭಾವದಲ್ಲಿ ನಿಮ್ಮ ಬಸವಣ್ಣಂಗೆ ಶರಣೆಂದಿತ್ತು;
ನೆಮ್ಮುಗೆವಿಡಿದು ಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡಿತ್ತು.
ನಿಮ್ಮ ಬಸವಣ್ಣನ ಪ್ರಸಾದದಿಂದ ಇಂತಹ ಘನವು ಸ್ವಾಯತವಾಯಿತ್ತು.
ನೀವು ಬಸವಣ್ಣನಿಂದಾದಿರಾಗಿ
ಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

guru svāyatavāyittu. eṇṭu bhāva svāyatavāyittu.
hadināṟu teṟana bhakti svāyatavāyittu.
aṣṭavidhārcane svāyatavāyittu.
trividhada aṟivu svāyatavāyittu.
mahāliṅgada nilavu, mahājaṅgamada nilavu svāyatavāyittu.
śuddhaprasādatanu svāyatavāyittu.
siddhaprasādacaitanya svāyatavāyittu.
prasiddhaprasādamana svāyatavāyittu.

vāmabhāgadalli mahavu udayavāyittu.
śivācāradalli niravaya udayavāyittu.
nijasthānadalli ninditu;
kṣīrakasthānadalli sārāyavāyittu ;
anubhāvadalli ghanagamanavenisittu ;
svānubhāvadalli nimma Basavaṇṇaṅge śaraṇendittu;
nemmugeviḍidu Basavaṇṇana prasādava koṇḍittu.
nimma Basavaṇṇana prasādadinda intaha ghanavu svāyatavāyittu.
nīvu Basavaṇṇanindādirāgi
Basavaṇṇaṅge namō namō enutirdenu kāṇā Kalidēvaradēvā.

Guru has come into me;
So has the eightfold will
And piety sixteenfold;
The eightfold worship and threefold knowledge too;
The majesty
Of the Great Liṅga and Jaṅgama
Is mine as well;
The body filled with pure prasāda,
Energy charged with perfect prasāda,
And mind fulfilled of most perfect prasāda
Are also mine...
Behold, the Light has dawned in the left side,
The Impartite in the Śiva discipline.
And this, reposing in Reality,
Is consummated at the Kṣīraka point;
Has moved majestically in the experience;
Bowed down to your Basavaṇṇa
In Self-experience
And taken his grace in perfect faith.
It is because
Of your Basavaṇṇn's grace
This vast Sublime has come to me.
Since you too are
Of Basavanṇṇ's making, O Lord Kalidēva,
I say, Hail, O hail!
To Basavaṇṇa.

೯

ಮತ್ತಂ,
ಒಬ್ಬಳು ಆದಿಯುಗದಲ್ಲಿ ಮಾಯಾಂಗನೆ
ಹಲವು ಬಣ್ಣದ ವಸ್ತ್ರವನುಟ್ಟುಕೊಂಡು,
ಹೆಡಗೆ ತುಂಬಿದ ದೇವರ ಹೊತ್ತುಕೊಂಡು,
'ಓ ದೇವರ ಕೊಳ್ಳಿರಯ್ಯಾ, ಓ ದೇವರ ಕೊಳ್ಳಿರಯ್ಯಾ' ಎಂದಳು.
ಎಂದರೆ ಆ ದೇವರನಾರೂ ಕೊಂಬುವರಿಲ್ಲ.
ನಾನು ಒಂದಱುವೆಯ ಕೊಟ್ಟು ಆ ದೇವರ ಕೊಂಡು,
ಎನ್ನ ಹೆತ್ತ ತಂದೆ ಬಸವಣ್ಣನ ಪ್ರಸಾದದಿಂದ
ಬದುಕಿದೆನು ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

mattaṁ,
obbaḷu ādiyugadalli māyāṅgane
halavu baṇṇada vastravanuṭṭukoṇḍu,
heḍage tuṁbida dēvara hottukoṇḍu,
'ō dēvara koḷḷirayyā, ō dēvara koḷḷirayyā' endaḷu.
endare ā dēvaranārū koṁbuvarilla.
nānu ondaṟuveya koṭṭu ā dēvara koṇḍu,
enna hetta tande Basavaṇṇana prasādadinda
badukidenu kāṇā Kalidēvaradēvā.

Again:
A certain enchantress, at dawn of days,
Clad in many-coloured clothes, conveyed
A god that filled a basket, and said:
'Do have a god, Sir, have a god!'
But none there was to buy a god!
So I gave a cloth to buy me a god,
And I am saved, thanks to the grace
Of my own father, Basavaṇṇa.
See that, O Lord Kalidēva!

೧೦

ಮತ್ತಂ.
ಎಲ್ಲಾ ಭಕ್ತಿಯ ಭೇದವನು, ಎಲ್ಲಾ ಕೂಟದ ಭೇದವನು,
ಎಲ್ಲಾ ಶೀಲದ ಭೇದವನು,
ನಾನು ನಿಮಗೆ ಬಿನ್ನೈಸುವೆನು ಕೇಳಯ್ಯಾ.
ನೀನು ಕರ್ತನಾಗಿ ನಾನು ಭೃತ್ಯನಾಗಿ, ಅವಧರಿಸಯ್ಯಾ.

ಎಲ್ಲಾ ಭೇದಂಗಳನೂ ಬಸವಣ್ಣ ಮಾಡಿದನು.
ಆದಿಯನಾದಿಯ ಬಸವಣ್ಣ ಮಾಡಿದನು.
ಸಾಧ್ಯ ಅಸಾಧ್ಯವ ಬಸವಣ್ಣ ಮಾಡಿದನು.
ಲಿಂಗವನು ಜಂಗಮವನು ಬಸವಣ್ಣ ಮಾಡಿದನು.
ಎನ್ನ ಸರ್ವಸ್ವಾಯತವನು ಬಸವಣ್ಣ ಮಾಡಿದ ಕಾರಣ.
ಆ ಬಸವಣ್ಣನ ನೆನೆದು ಬದುಕಿದೆನು ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

mattaṁ,

ellā bhaktiya bhēdavanu, ellā kūṭada bhēdavanu,
ellā śīlada bhēdavanu,
nānu nimage binnaisuvenu kēḷayyā.
nīnu kartanāgi nānu bhṛtyanāgi, avadharisayyā.
ellā bhēdaṅgaḷanū Basavaṇṇa māḍidanu.
ādiyanādiya Basavaṇṇa māḍidanu.
sādhya asādhyava Basavaṇṇa māḍidanu.
liṅgavanu jaṅgamavanu Basavaṇṇa māḍidanu.
enna sarvasvāyatavanu Basavaṇṇa māḍida kāraṇa,
ā Basavaṇṇana nenedu badukidenu kāṇā Kalidēvaradēvā.

Again:

Listen to me; for I will tell you, Sir,
The different kinds
Of union, of devotion and
Of discipline.
As master unto servant, hear me, Sir:
Basavaṇṇa it was
Who fathered all these differences.
He is the author of
Begun and Unbegun.
Because of him
The possible and impossible exist.
It was he who made
Liṅga and Jaṅgama...
Because Basavaṇṇa made
All these mine own,
Invoking his name, I'm saved.
Mark that, Lord Kalidēva!

ಮತ್ತಂ ಮಡಿವಾಳಯ್ಯಗಳು ಬಸವರಾಜದೇವರ ತೋಱಿ ಬಿನ್ನಪಂಗೆಯ್ವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Maḍivāḷayyagaḷu Basavarājadēvara tōṟi binnapaṅgeyva prastāvada vacana :

Again, the vacana which tells what Maḍivāḷa, pointing to Lord Basavarāja, submitted:

೧೧

ಶಿವ ತಾನೀತ ಮರ್ತ್ಯಲೋಕವ ಪಾವನವ ಮಾಡಲು.
ಗುರು ತಾನೀತ ಎನ್ನ ಭವರೋಗವ ಛೇದಿಸಲು.
ಭಕ್ತ ತಾನೀತನೆನಗೆ ವಿಸ್ತಾರವಾಗಿ.
ಎನಗೆ ಜಂಗಮ ತಾನೀತ ಅನಾದಿಸಂಸಿದ್ಧಘನಮಹಿಮನಾಗಿ.
ಲಿಂಗವು ತಾನೀತನೆನಗೆ ಪ್ರಾಣಲಿಂಗ ತಾನಾಗಿ.
ಎನ್ನ ವಿಸ್ತಾರವು ತಾನೀತನೆನ್ನ ನಿಲುಕಡೆಯು ತಾನಾಗಿ.
ಎನಗೆ ಸರ್ವಸ್ವಾಯತವ ಮಾಡಿದ ಮಹಿಮನೀತ ಕಾಣಾ
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು !

śiva tānīta martyalōkava pāvanava māḍalu.
guru tānīta enna bhavarōgava chēdisalu.
bhakta tānītanenage vistāravāgi.
enage jaṅgama tānīta anādisaṁsiddhaghanamahimanāgi.
liṅgavu tānītanenage prāṇaliṅga tānāgi.
enna vistāravu tānītanenna nilukadeyu tānāgi
enage sarvasvāyatava māḍida mahimanīta kāṇā
Kalidēvaradēvā, nimma śaraṇa Basavaṇṇanu !

Śiva is he, to sanctify the world;
Guru is he, to heal
The ailments of my life;
Bhakta is he, because he is
My wide circumference;
Jaṅgama is he to me, because he is
The timeless, perfect Majesty;
Liṅga is he, because he is
My Prāṇaliṅga Itself.
He's my circumference, because he is
My centre too.
He is the Glory that has made
All this mine own.
Behold, O Lord Kalidēva,
Your Śaraṇa Basavaṇṇa!

೧೨

ಮತ್ತಂ,
ಅಱಿವನಾಱಡಿಗೊಂಡಿತ್ತು ಮಱಹು.
ಮಱಹನಾಱಡಿಗೊಂಡಿತ್ತು ಮಾಯೆ.
ಮಾಯೆಯನಾಱಡಿಗೊಂಡಿತ್ತು ಕರ್ಮ.
ಕರ್ಮವನಾಱಡಿಗೊಂಡಿತ್ತು ತನು.
ತನುವನಾಱಡಿಗೊಂಡಿತ್ತು ಸಂಸಾರ.
ಮಱಹು ಬಂದಹುದೆಂದಱಿದು,
ಅಱಿವ ಬೆಲೆಮಾಡಿ, ಅಱಿವ ಕೊಟ್ಟು
ಗುರುವಿನ ಕೈಯಲ್ಲಿ ಲಿಂಗವ ಕೊಂಡೆ ನೋಡಯ್ಯಾ ನಾನು.
ಎನ್ನಱಿವನಾಯತದಲ್ಲಿ ನಿಲಿಸಿ, ನಿಜಸ್ವಾಯತವ ಮಾಡಿದನು—
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು.

mattaṁ,
aṟivanāṟaḍigoṇḍittu maṟahu.
maṟahanāṟaḍigoṇḍittu māye.
māyeyanāṟaḍigoṇḍittu karma.
karmavanāṟadigoṇḍittu tanu.
tanuvanāṟaḍigoṇḍittu saṁsāra
maṟahu bandahudendaṟidu,
aṟiva belemāḍi, aṟiva koṭṭu
guruvina kaiyalli liṅgava koṇḍe nōḍayyā nānu.
ennaṟivanāyatadalli nilisi, nijasvāyatava māḍidanu—
Kalidēvaradēvā, nimma śaraṇa Basavaṇṇanu.

Again:

Forgetfulness had become
A plague to consciousness;
Māya, oblivion's plague;
Karma, a plague to Māya;
The body, to Karma; and
This world, the body's plague.

Knowing forgetfulness would come,
Weighing the price of my consciousness,
I gave it away
And, in exchange,
I got the Liṅga at
The Guru's hands.

And he, thy Śaraṇa
Basavaṇṇa.
Depositing my consciousness
In Āyata, made
The Truth my own,
O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನಪಂಗೆಯ್ಯಲು. ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu binnapaṅgeyyalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, when Father Maḍivāḷa submitted thus, Prabhudēva replied thereto:

೧೪

ಅಱಿವು ಉದಯವಾದಲ್ಲದೆ ಮಱಹು ನಷ್ಟವಾಗದು.
ಮಱಹು ನಷ್ಟವಾದಲ್ಲದೆ ಅಱಿವು ಸಯವಾಗದು.
ಅಱಿವು ಸಯವಾಗಿ ದೊರೆಕೊಂಡ ಬಳಿಕ
ಗುರುವಾರು? ಲಿಂಗವಾರು?
ಆವುದು ಘನ? ಆವುದು ಕಿಱಿದು ಹೇಳಾ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಅಱಿದು ಮಱೆದು ಉಪದೇಶವ ಹಡೆದರೆ.
ಮುಂದೆ ನಿಜವೆಂತು ಸಾಧ್ಯವಪ್ಪುದು ಹೇಳಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ?

aṟivu udayavādallade maṟahu naṣṭavāgadu.
maṟahu naṣṭavādallade aṟivu sayavāgadu.
aṟivu sayavāgi dorekoṇḍa baḷika
guruvāru? liṅgavāru?
āvudu ghana? āvudu kiṟidu hēḷā?
Guhēśvaraliṅgadalli aṟidu maṟedu upadēśava haḍedare,
munde nijaventu sādhyavappudu hēḷā Maḍivāḷamācayyā?

Unless awareness dawns,
Oblivion cannot cease to be.
Unless oblivion perishes,
Awareness will not be yours.
And when you have possessed
Awareness as your own,

Who is the Guru then,
Who Liṅga? Which higher,
Which lower? Answer me!
Once you obtain initiation,
Knowing, forgetting what you know
In Guhēśvaraliṅga,
How could you then
Attain the Ultimate Truth?
Tell me, Maḍivāḷa Mācayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Maḍivāḷatandegaḷu binnaisida pratyuttara:

When Prabhudēva spoke thus, the reply submitted by Father Maḍivāḷa:

೧೪

ಅಱಿದಲ್ಲದೆ ಗುರುವ ಕಾಣಬಾರದು.
ಅಱಿದಲ್ಲದೆ ಲಿಂಗವ ಕಾಣಬಾರದು.
ಅಱಿದಲ್ಲದೆ ಜಂಗಮವ ಕಾಣಬಾರದು.
ಇಂತೀ ತ್ರಿವಿಧವು ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದಲೆನಗೆ ಸಾಧ್ಯವಾಯಿತ್ತಾಗಿ
ಭಿನ್ನವಿಲ್ಲ ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

aṟidallade guruva kāṇabāradu.
aṟidallade liṅgava kāṇabāradu.
aṟidallade jaṅgamava kāṇabāradu.
intī trividhavu Basavaṇṇana kṛpeyindalenage sādhyavāyittāgi
bhinnavilla kāṇā Kalidēvaradēvā.

You cannot find the Guru, unless
You know.
You cannot find the Liṅga, unless
You know.
You cannot find the Jaṅgama, unless
You know.

However, these three
Through Basavaṇṇa's grace
Have been vouchsafed to me,
And now, behold! there is no Twain,
O Lord Kalidēva!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ನಿರೂಪ:

idakke Prabhudēvara nirūpa :

Prabhudēva's reply thereto:

೧೫

ಗುರು ಸ್ವಾಯತವಾಯಿತ್ತು, ಲಿಂಗ ಸ್ವಾಯತವಾಯಿತ್ತು,
ಜಂಗಮ ಸ್ವಾಯತವಾಯಿತ್ತು ಬಸವಣ್ಣನಿಂದಲೆಂದರೆ,
ತನುವಿಲ್ಲದಿರಬೇಕು; ಮನವಿಲ್ಲದಿರಬೇಕು;
ಅಱಿವಱಿತು ಮಱಹು ನಷ್ಟವಾಗಿರಬೇಕು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನಿರ್ಲೇಪಿಯಾದಲ್ಲದಿಲ್ಲ ಕಾಣಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

guru svāyatavāyittu, liṅga svāyatavāyittu,
jaṅgama svāyatavāyittu Basavaṇṇanindalendare,
tanuvilladirabēku; manavilladirabēku ;
aṟivaṟatu maṟahu naṣṭavāgirabēku.
Guhēśvaraliṅgadalli
nirlēpiyādalladilla kāṇā Maḍivāḷamācayyā.

If you declare
'Guru is mine,
Liṅga is mine,
Jaṅgama is mine,
Through Basavaṇṇa himself',
You should be without body or mind!
With knowledge withering,
Oblivion must have ceased!
Unless, in Guhēśvarliṅga,
You are exempt from taint,
Behold, O Maḍivāḷa Mācayya,
This cannot be!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Maḍivāḷatandegaḷa pratyuttara :

When Prabhudēva spoke thus, the reply of Father Maḍivāḷa thereto:

೧೬

ತನುವಿನಲ್ಲಿ ಹೊಱೆಯಿಲ್ಲ. ಮನದಲ್ಲಿ ವ್ಯಾಕುಳವಿಲ್ಲ.
ಭಾವದಲ್ಲಿ ಬಯಕೆಯಿಲ್ಲ. ಅಱಿವಿನಲ್ಲಿ ವಿಚಾರವಿಲ್ಲ.
ನಿಜದಲ್ಲಿ ಅವಧಾನವಿಲ್ಲ. ನಿರ್ಲೇಪಸಂಗದಲ್ಲಿ ಬಿಚ್ಚಿ ಬೇಱಾಗಲಿಲ್ಲ.
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮಲ್ಲಿ ಬೆರಸಿ ಬೇಱಾಗದಿದ್ದೆನು.

tanuvinalli hoṟeyilla. manadalli vyākuḷavilla.
bhāvadalli bayakeyilla. aṟivinalli vicāravilla.
nijadalli avadhānavilla. nirlēpasaṅgadalli bicci bēṟāgalilla.
Kalidēvaradēvā, nimmalli berasi bēṟāgadiddenu.

With body from all burden freed,
Mind eased of all perplexity;
With the will emptied of desire,
And consciousness of thought;
With Truth itself of all awareness freed,
Nor any broken seam
In a communion without touch,
I have become
Inseparably one with Thee,
O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನಪಂಗೆಯ್ಯಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Maḍivāḷatandegaḷu binnapaṅgeyyalu, idakke Prabhudēvaru koṭṭa pratyuttara.

When Father Maḍivāḷa spoke thus, the reply given by Prabhudēva thereto:

೧೭

ತನುವಿನಲ್ಲಿಪ್ಪ ಲೋಭವ ಮನವ ಕದ್ದು ಮಾತನಾಡಿದರೆ,
  ಆ ತನುವೇ ಮನರೂಪಾಗಿ ಕಾಣಬರುತ್ತಿದೆ.
ಆ ಮನದಲ್ಲಿ ಬಯಕೆ ಸಮರತಿಯಾಗದಾಗಿ,
  ಕಾಮದ ಕರುಳು ಲೋಭದ ಬಯಕೆಯೊಳದೆ.
ಅಱಿದೆನೆಂದು ಬಱುಮಾತನಾಡಿದರೆ
  ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು ಮೆಚ್ಚ ನೋಡಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

tanuvinallippa lōbhava manava kaddu mātanāḍidare,
  ā tanuvē manarūpāgi kāṇabaruttide.
ā manadalli bayake samaratiyāgadāgi,
  kāmada karuḷu lōbhada bayakeyoḷade.
aṟidenendu baṟumātanāḍidare
  namma Guhēśvaraliṅgavu mecca nōḍā Maḍivāḷamācayyā.

If you refer to lust
As if it were of flesh alone
Without involving the mind,
The body itself assumes the form of mind!

As your desire is not reciprocal,
As love for love within the heart,
The body's love remains
Within the hunger of your lust.

O Maḍivāḷa Mācayya,
Our Guhēśvarliṅga is not pleased
With those who prattle in vain
'I know, I know!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Maḍivāḷatandegaḷu binnaisida pratyuttara:

When Prabhudēva spoke thus, the reply given by Father Maḍivāḷa thereto:

೧೮

ಕಾಮದ ಕರಸ್ಥಲದಲ್ಲಿ ಗುರುಸ್ವಾಯತವ ಮಾಡಿದೆನು.
ಕ್ರೋಧದ ನಯನದಲ್ಲಿ ಜಂಗಮಸ್ವಾಯತವ ಮಾಡಿದೆನು.
ಲೋಭವಿಲ್ಲದೆ ಪ್ರಸಾದವ ಗ್ರಹಿಸಿದೆನು.
ಇಂತೀ ತ್ರಿವಿಧದಲ್ಲಿ ಶುದ್ಧನಾದೆನು ಕಾಣಾ
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮಾಣೆ!

kāmada karasthaladalli gurusvāyatava māḍidenu.
krōdhada nayanadalli jaṅgamasvāyatava māḍidenu.
lōbhavillade prasādava grahisidenu.
intī trividhadalli śuddhanādenu kāṇā
Kalidēvaradēvā, nimmāṇe!

In the palm of my desire
I made Guru its own.

In my anger's eye
I made Jaṅgama its own.

Without any greed
I received Prasāda.

Behold, O Lord Kalidēva,
Beshrew me if in these three
I was not purified!

೧೯

ಎನ್ನ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಶುದ್ಧವಾಯಿತ್ತಯ್ಯಾ,
ನೀವು ಮೂರ್ತಿಲಿಂಗವಾದ ಕಾರಣ.
ಎನ್ನ ತನು ಮನ ಶುದ್ಧವಾಯಿತ್ತಯ್ಯಾ,
ನೀವು ಜಂಗಮಲಿಂಗವಾದ ಕಾರಣ.
ಎನ್ನ ಆಪ್ಯಾಯನ ಶುದ್ಧವಾಯಿತ್ತಯ್ಯಾ,
ನಿಮ್ಮ ಪ್ರಸಾದವ ಕೊಂಡೆನಾಗಿ.
ಎನ್ನ ಕಾಮ ಕ್ರೋಧ ಲೋಭ ಮೋಹ ಮದ ಮತ್ಸರಂಗಳೆಲ್ಲವಳಿದವಯ್ಯಾ,
ನೀವು ಜ್ಞಾನಲಿಂಗವಾದ ಕಾರಣ.
ಇಂತೀ ಸರ್ವದಲ್ಲಿ ಸನ್ನಹಿತನಾದೆನು ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

enna aṣṭavidhārcane śuddhavāyittayyā,
nīvu mūrtiliṅgavāda kāraṇa.
enna tanu mana śuddhavāyittayyā,
nīvu jaṅgamaliṅgavāda kāraṇa.
enna āpyāyana śuddhavāyittayyā,
nimma prasādava koṇḍenāgi.
enna kāma krōdha lōbha mōha mada–
matsaraṅgaḷellavaḷidavayyā,
nīvu jñānaliṅgavāda kāraṇa.
intī sarvadalli sannahitanādenu kāṇā Kalidēvaradēvā.

My eightfold worship was purified
Because you, Lord, became
The Linga in the form.

My body and mind were purified
Because you, Lord, became
Jaṅgamaliṅga.

My hunger, Lord, was purified
Because I took Prasāda
From you.

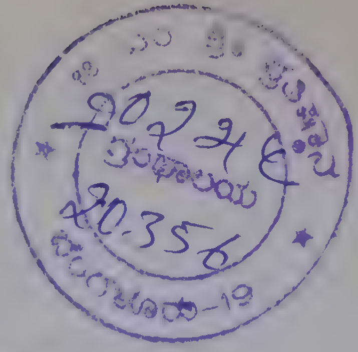
My anger, lust and greed,
Infatuation, pride and jealousy
Have all died out because
You became Jñānaliṅga.

Behold, O Lord Kalidēva,
In all of these have I
Been fortified.

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಮಡಿವಾಳತಂದೆಗಳ ಸಮರಸಭಾವವನೊರೆದು ನೋಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu binnaisalu, idakke Prabhudēvaru ā Maḍivāḷatandegaḷa samarasabhāvavanoredu nōḍuva prastāvada vacana :

The vacana which tells how, on Father Maḍivāḷa submitting thus, Prabhudēva thereupon put to the test Father Maḍivāḷa's sense of the Unitive State:



೨೦

ತನುಗುಣ ನಾಸ್ತಿ, ಮನಗುಣ ನಾಸ್ತಿ.
ಧನಗುಣ ನಾಸ್ತಿಯಾದಡೇನು?
ಭಾವ ನಾಸ್ತಿಯಾಗಬೇಕು.
ಭಾವ ನಾಸ್ತಿಯಾದಲ್ಲದೆ ಅಱಿವು ನೆಲೆಗೊಳ್ಳದು.
ಅಱಿವು ನೆಲೆಗೊಂಡಲ್ಲಿ ಕುಱುಹಿಂಗೆ ಹೊಱಗು.
ಕುಱುಹಳಿದು ಕೂಡುವ ಪರಮಸುಖವು
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನಿನಗೆ ಸಾಧ್ಯವಾದ ಪರಿಯ ಹೇಳಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ?

tanuguṇa nāsti, managuṇa nāsti,
dhanaguṇa nāstiyādaḍēnu?
bhāva nāstiyāgabēku.
bhāva nāstiyādallade aṟivu nelegoḷḷadu.
aṟivu nelegoṇḍalli kuṟuhiṅge hoṟagu.
kuṟuhaḷidu kūḍuva paramasukhavu
Guhēśvaraliṅgadalli
ninage sādhyavāda pariya hēḷā Maḍivāḷamācayyā?

What if the body's properties
Have ceased to be?
What if the attributes of mind,
What if the benefits of wealth?
The will must cease to be...

Until the will has ceased,
Your knowledge is not firm.

When knowledge is confirmed,
You have transcended the symbol.

Tell me, Maḍivāḷa Mācayya,
The way you could achieve,
The symbol being shed,
The ultimate Joy of joys,
In Guhēśvarliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಒಳಗನೊರೆದು ನೋಡಲು, ಮಂರಳಿಯಾ ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Prabhudēvaru Maḍivāḷatandegaḷa oḷaganoredu nōḍalu, maraḷiyā Maḍivāḷatandegaḷu binnaisida pratyuttara :

When Prabhudēva had tested Father Maḍivāḷa's inner understanding, the reply submitted by the latter in return:

೨೧

ಆ ಲೀಯವಾಗಿ ಬಂದ ಪರಿಯ,
ಅಕಾರ ಉಕಾರ ಮಕಾರಂಗಳು ಸೋಂಕದಿದ್ದ ಪರಿಯ,
ನಿರ್ಲೇಪಸ್ಥಲವಾಧಾರವಾದ ಪರಿಯ
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣ ಬಲ್ಲನು;
ಬೆಸಗೊಳ್ಳಾ ಕಲಿದೇವರದೇವಾ.

ā līyavāgi banda pariya,
akāra ukāra makāraṅgaḷu sōṅkadidda pariya,
nirlēpasthalavādhāravāda pariya
nimma śaraṇa Basavaṇṇa ballanu ;
besagoḷḷā Kalidēvaradēvā.

The manner of return
After being merged in That;

The manner of staying untouched
By *a*, *u*, and *ma*;

The way the pure Intangible
Becomes a substance, knows
Your Śaraṇa Basavaṇṇa—him,
O Lord Kalidēva, ask!

ಎನ್ನ ಅಂತಸ್ಥಿತಿಗತಿಯ ಬಸವಣ್ಣ ಬಲ್ಲನಾಗಿ, ಆತನಿಂದಲೆನ್ನ ಪರಿಯ ವಿಚಾರಿಸಿ ನೋಡಿ ಎಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವರಾಜ ದೇವರ ಬೆಸಗೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

enna antasthitigatiya Basavaṇṇa ballanāgi, ātanindalenna pariya vicārisi nōḍi endu Maḍivāḷatandegaḷu binnaisalu, idakke Prabhudēvaru Basavarājadēvara besagoṇḍa prastāvada vacana :

The vacana which tells what, on Father Maḍivāḷa saying, "Since Basavaṇṇa knows my inner state and progress, please find out from him my condition," Prabhudēva thereupon inquired of Lord Basavarāja:

೨೨

ಮನ ಮನ ಬೆರಸಿ ಸಮರತಿಯ ಸಂಗದಲ್ಲಿ ಸುಖಿಗಳಾಗಿಪ್ಪ
ಶರಣರ ಸಂಗಸುಖವನಾ ಶರಣರೆ ಬಲ್ಲರಲ್ಲದೆ,
ಕೆಲದಲ್ಲಿ ಇದ್ದವರಿಗೆ ಅಱಿಯಬಹುದೆ?
ನಿಜಗುಣಭರಿತರು ಶಿವಶರಣರ ನಿಲವ ಕಂಡೆಹೆನೆಂದರೆ ಕಾಣಬಹುದೆ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಮಡಿವಾಳಮಾಚಯ್ಯನ ಪರಿಯ ನೀ ಬಲ್ಲೆ;
ಎನಗೊಮ್ಮೆ ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

mana mana berasi samaratiya saṅgadalli sukhigaḷāgippa
śaraṇara saṅgasukhavanā śaraṇare ballarallade,
keladalli iddavarige aṟiyabahude?
nijaguṇabharitaru śivaśaraṇara nilava kaṇḍehenendare kāṇabahude?
Guhēśvaraliṅgadalli Maḍivāḷamācayyana pariya nī balle;
enagomme hēḷā Saṅganabasavaṇṇā.

The joy of union which
The śaraṇas enjoy
Through heart conjoined to heart
In mutual fellowship,
The śaraṇas only know:
Can others know it, just because
They live in the neighbourhood?

Could I see, if I wished,
The reach of Śiva's śaraṇas
Filled with Truth's attributes?

You only know the way,
In Guhēśvarliṅga,
Of Maḍivāḷa Mācayya:
Tell it to me for once,
O Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬೆಸಗೊಳ್ಳಲು, ಬಸವರಾಜದೇವರು ಮರಳಿ ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನಪಂಗೈವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru besagoḷḷalu, Basavarājadēvaru maraḷi Prabhudēvaroḍane binnapaṅgaiva prastāvada vacana:

The vacana which tells how, on Prabhudēva making this request, Lord Basavarājā submitted to Prabhudēva in return:

೨೩

ಎನ್ನ ಕಾಯದ ಕತ್ತಲೆಯ ಕಳೆಯಲಱಿಯೆನು.
  ಎನ್ನ ಜೀವದ ನಿಲವ ಗೆಲಲಱಿಯೆನು.
  ಎನ್ನ ಭಾವದ ಸೂತಕವ ಕಳೆಯಲಱಿಯೆನು.
ನಾನೆಂತು ಬಲ್ಲೆನಯ್ಯಾ ನಿಮ್ಮ ಘನಮಹಿಮರ ನಿಲವ?
ಕೂಡಲಸಂಗಮದೇವಾ,
  ನಿಮ್ಮ ಶರಣ ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಘನವ ನೀವೆ ಬಲ್ಲಿರಿ.

enna kāyada kattaleya kaḷeyalaṟiyenu.
enna jīvada nilava gelalaṟiyenu.
enna bhāvada sūtakava kaḷeyalaṟiyenu.
nānentu ballenayyā nimma ghanamahimara nilava?
Kūḍalasaṅgamadēvā,
nimma śaraṇa Maḍivāḷamācitandeya ghanava nīve balliri.

I know not to dispel
The darkness of my flesh.

I know not to control
The forces of my soul.

I know not how to purge
The infection of my will.

How would I know, good Sir,
The glorious ones'
Extremest reach?

O Kūḍala Saṅgama Lord,
You only know the worth
Of Father Maḍivāḷa
Mācayya, your Śaraṇa!

೨೪

ಮತ್ತಂ,
ಆದುದನಱಿಯೆ; ಹೋದುದನಱಿಯೆ.
  ಬಂದುದನಱಿಯೆ; ನಿಂದುದನಱಿಯೆ.
  ಒಳಗನಱಿಯೆ; ಹೊಱಗನಱಿಯೆ.

ಇಹವನಱಿಯೆ; ಪರವನಱಿಯೆ.
ಭಾವವನಱಿಯೆ; ನಿರ್ಭಾವವನಱಿಯೆ.
ಶೂನ್ಯವನಱಿಯೆ; ನಿಶ್ಶೂನ್ಯವನಱಿಯೆ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಇವೆಲ್ಲವ ಮಾಡಿ ಕೂಡಿದಾತ ಮಡಿವಾಳ ಬಲ್ಲನಾಗಿ
ನಾನೆಂದೂ ಅಱಿಯೆನಯ್ಯಾ.

mattaṁ,
ādudanaṟiye; hōdudanaṟiye.
bandudanaṟiye; nindudanaṟiye.
oḷaganaṟiye; hōṟaganaṟiye.
ihavanaṟiye; paravanaṟiye.
bhāvavanaṟiye; nirbhāvavanaṟiye.
śūnyavanaṟiye; niśśūnyavanaṟiye.
Kūḍalasaṅgamadēvayyā,
ivellava māḍi kūḍidāta Maḍivāḷa ballanāgi
nānendū aṟiyenayyā.

Again:

I know not what has been,
Nor what is gone;

I know not what has come,
Nor what remains;

I know not the without,
Nor the within;

I neither know the Here,
Nor the Hereafter;

I know not what is will,
Nor will-lessness;

I know not what is Void,
Nor more-than-Void.

O Kūḍala Saṅgama Lord,
When Maḍivāḷa, who
Has fashioned all these things
And joined himself to them,
Must know it, how should I?

೨೫

ಮತ್ತಂ,

ಅಯ್ಯಾ, ನಾನು ದಾಸೋಹವ ಮಾಡುವೆನಲ್ಲದೆ ಸಮಯವನಱಿಯೆ.
ಅಯ್ಯಾ, ನಾನು ಭಕ್ತಿಯ ಮಾಡುವೆನಲ್ಲದೆ ಭಾವವನಱಿಯೆ.
ಸ್ಥಳಕುಳವ ವಿಚಾರಿಸಿದರೆ, ಎನ್ನಲ್ಲಿ ಏನೂ ಹುರುಳಿಲ್ಲ.
ನಿಮ್ಮ ಶರಣರ ಸೋಂಕಿನಲ್ಲಿ ಶುದ್ಧನಾದೆನು.
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು !

mattaṁ,

ayyā, nānu dāsōhava māḍuvenallade samayavanaṟiye.
ayyā, nānu bhaktiya māḍuvenallade bhāvavanaṟiye.
sthaḷakuḷava vicārisidare, ennalli ēnū huruḷilla.
nimma śaraṇara sōṅkinalli śuddhanādenu.
Kūḍalasaṅgamadēvaru sākṣiyāgi,
Maḍivāḷamācitandegaḷa śrīpādakke
namō namō endu badukidenu !

Again:

Lord, ignorant of theology,
I am an humble minister.

I ply my piety, but then
Know little of the spirit behind.

If you should care to probe
My station and degree,
You'll find no worth at all!

If I am pure, it is because
I've mingled with thy śaraṇas.

Witness Lord Kūḍala Saṅgama,
By crying Hail, O hail!
To Maḍivāḷa Mācayya's
Most glorious feet, I'm saved!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ಆ ಬಸವರಾಜ ದೇವರ ಪರಿಯ ಹೇಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hēgenda Basavarājadēvara binnaisalu. Prabhudēvaru ā Basavarājadēvara pariya hēgendu Maḍivāḷatandegaḷa besagoṁba prastārada vacana :

The vacana which tells how, on Lord Basavarāja submitting this, Prabhudēva asked Father Maḍivāḷa how was Lord Basavarāja's way:

೨೬

ಯುಕ್ತಿಯ ಕೇಳಿದರೆ ಭಕ್ತಿಯ ತೋಱಿದ;
ಭಕ್ತಿಯ ಕೇಳಿದರೆ ಯುಕ್ತಿಯ ತೋಱಿದ.
ನಿತ್ಯವ ಬೆಸಗೊಂಡರೆ ಅತ್ತತ್ತಲೋಸರಿಸಿದ.
ಗುಹೇಶ್ವರನ ಶರಣ ಬಸವಣ್ಣ
ಮಱೆಗೆ ಮಱೆಯನೊಡ್ಡಿ ಜಾಱಿದನು.
ಬಸವಣ್ಣನ ಪರಿ ಎಂತು ಹೇಳಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ?

yuktiya kēḷidare bhaktiya tōṟida;
bhaktiya kēḷidare yuktiya tōṟida.
nityava besagoṇḍare attattalōsarisida.
Guhēśvarana śaraṇa Basavaṇṇa
maṟege maṟeyanoḍḍi jāṟidanu.
Basavaṇṇana pari entu hēḷā Maḍivāḷamācayyā ?

When I ask about
Devotion's ways,
He sets forth Piety!

When I ask about
The ways of Piety,
He sets me forth
Devotion's ways!

When I ask about
Eternity,
He moves away,
Beyond the Beyond!

Basavaṇṇa,
Guhēśvara's Śaraṇa,
Has placed a screen
Before the screen
And made his escape!

O Maḍivāḷa Mācayya,
Now explain to me
Basavaṇṇa's way!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬೆಸಗೊಳ್ಳಲು, ಆ ಮಡಿವಾಳತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯನು ಬಿನ್ನಪಂಗೆಯ್ವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru besagoḷḷalu, ā Maḍivāḷatandegaḷu Basavarājadēvara mahātmeyanu binnapaṅgeyva prastāvada vacana:

The vacana which tells how, on Prabhudēva making this request, Father Maḍivāḷa declared the greatness of Lord Basavarāja:

೨೭

ಪ್ರಥಮಕಾಲದಲ್ಲಿ ದೇವಗಣ ಮಹಾಗಣ ಕಿನ್ನರಗಣ ಆಳಾಪಗಣ ಸಹಿತ
ಸಂಗನಬಸವಣ್ಣನು ಗಣಪ್ರಸಾದಿಯಾಗಿ
ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ಮಹವ ತಂದು,
ಶಿವಗಣಂಗಳ ಮಾಡಿದಾತ ಬಸವಣ್ಣನು.
ಸ್ವರೂಪುಸಾರಾಯವನೂ ಪದಾರ್ಥವೆಂದಾತ ಬಸವಣ್ಣನು.
ಕಲಿದೇವಯ್ಯಾ, ನಿಮ್ಮ ಶರಣನಿಂತಹ ಮಹಿಮನು!

prathamakāladalli dēvagaṇa mahāgaṇa kinnaragaṇa āḷāpagaṇa sahita
Saṅganabasavaṇṇanu gaṇaprasādiyāgi
martyalōkakke mahava tandu,
śivagaṇaṅgaḷa māḍidāta Basavaṇṇanu.
svarūpusārāyavanū padārthavendāta Basavaṇṇanu.
Kalidēvayyā, nimma śaraṇanintaha mahimanu!

At the beginning of Time,
When Saṅgana Basavaṇṇa,
As a Gaṇaprasādi
In the company of
Dēvagaṇas, Mahāgaṇas,
Kinnarigaṇas, Āḷāpagaṇas,
Brought the Light Divine
To this mortal world,
It was Basavaṇṇa who made
The Śivagaṇas.
It was Basavaṇṇa who said

The essence of the Self
Is fit for offering.
O Lord Kalidēva,
Great is the glory of
Your Śaraṇa!

೨೮

ಮತ್ತಂ.
ಎಲ್ಲಾ ವ್ಯಾವರ್ಣನೆಗಳು ಸ್ಥಾಪ್ಯದೊಳಗು.
ಎಲ್ಲಾ ವಚನಂಗಳು ತಾಪದೊಳಗು.
ಎಲ್ಲಾ ಸ್ತೋತ್ರಂಗಳು ಕ್ರೋಧದೊಳಗು.
ಎಲ್ಲಾ ಅಱಿವು ಮಥನದೊಳಗು.
ಎಲ್ಲಾ ಮೂರ್ತಿಗಳು ಪ್ರಳಯದೊಳಗು.
ಎಲ್ಲಾ ಗೀತಂಗಳು ಸಂವಾದದೊಳಗು.
ಲಿಂಗಾನುಭಾವಿ ಇವನೊಂದನೂ ಮನದಲ್ಲಿ ನೆನೆಯ;
ಏನೆಂದು ಅಱಿಯ.
ಸ್ವತಂತ್ರ ನಿತ್ಯನಾಗಿ ಭಕ್ತಿದಾಸೋಹವ
ನಿಮ್ಮ ಬಸವಣ್ಣನಳವಡಿಸಿಕೊಂಡನು.
ನಿಮ್ಮ ಬಸವಣ್ಣನಿಂತಹ ಸ್ವತಂತ್ರನಯ್ಯಾ ಕಲಿದೇವರದೇವಾ !

mattaṁ.
ellā vyāvarṇanegaḷu sthāpyadoḷagu.
ellā vacanaṅgaḷu tāpadoḷagu.
ellā stōtraṅgaḷu krōdhadoḷagu.
ellā aṟivu mathanadoḷagu.
ellā mūrtigaḷu praḷayadoḷagu.
ellā gītaṅgaḷu saṁvādadoḷagu.
liṅgānubhāvi ivanondanū manadalli neneya;
ēnendu aṟiya.
svatantra nityanāgi bhaktidāsōhava
nimma Basavaṇṇanaḷavaḍisikoṇḍanu.
nimma Basavaṇṇanintaha svatantranayyā Kalidēvaradēvā!

Again:
Descriptions all pertain
To what is built and set;
All utterance falls within
The boundaries of distress;

All hymns of praise are made
Some anger to placate;
All knowledge is no more
Than whirling and a rub;
All images are doomed
To be annihilate;
All songs are but a form
Of question and response. . .
Who has experienced Liṅga
Does not remember these
Within his heart;
He knows not what they be. . .
Your Basavaṇṇa has gone
Beyond bonds, beyond time,
And turned his piety
To humble ministry.
O Lord Kalidēva,
How free and how unfettered is
Your Basavaṇṇa!

೨೯

ಮತ್ತಂ,
ಆದಿಯುನಾದಿಯಲ್ಲಿ ಸಾಧ್ಯ ಅಸಾಧ್ಯಂಗಳಿಲ್ಲದಂದು,
ಸ್ಥೂಲ ಸೂಕ್ಷ್ಮಂಗಳೆಂಬ ಮೂರ್ತಿಗಳಿಲ್ಲದಂದು,
ಸಾಕಾರ ನಿರಾಕಾರವೆಂಬ ವಾಕ್ಕು ಹುಟ್ಟದಂದು,
ಶಂಕರ ಶಶಿಧರ ಈಶ್ವರರೆಂಬ ಗಣಾಧೀಶ್ವರರಿಲ್ಲದಂದು.
ಉಮೆಯ ಕಲ್ಯಾಣವಿಲ್ಲದಂದು
ಶಿವರತಿ ಮಹಾರತಿ ಬಸವಣ್ಣನಿಂದಾಯಿತ್ತು.
ಸರ್ವವಿಸ್ತೀರ್ಣವ ನೀಕರಿಸಿ ಶಿವಲಿಂಗಾರ್ಚನೆಯ ತೋಱಿದ.
ನಿತ್ಯ ಲಿಂಗಾರ್ಚನೆಯಲ್ಲಿ ಪ್ರಸಾದಧ್ಯಾನ.
ಜಂಗಮಾರ್ಚನೆಯಲ್ಲಿ ಪ್ರಸಾದಭೋಗವೆಂಬುದನು
ಸಂಗನಬಸವಣ್ಣನಲ್ಲದೆ ಮತ್ತಾರೂ ಅಱಿಯರು.
ಭಕ್ತಿಯ ಕುಳಸ್ಥಳವನಱಿಯದೆ
ಎಲ್ಲರು ಎಂದಂತೆ ಎಂದರು; ಬಂದಲ್ಲಿಯೆ ಬಂದರು.
ಇದ ನೀಕರಿಸಿ, ಜಂಗಮವೆ ಲಿಂಗವೆಂದು ಸಂಗ ಸಾಹಿತ್ಯವಾದನು.
ಸಂಗನಬಸವಣ್ಣನಂತಹ ನಿತ್ಯನಯ್ಯಾ ಕಲಿದೇವರದೇವಾ !

mattaṁ,
ādiyanādiyalli sādhya asādhyaṅgaḷilladandu,
sthūla sūkṣmaṅgaḷeṁba mūrtigaḷilladandu,
sākāra nirākāraveṁba vākku huṭṭadandu,
Śaṅkara Śaśidhara Īśvarareṁba gaṇādhīśvararilladandu,
Umeya kalyāṇavilladandu
śivarati mahārati Basavaṇṇanindāyittu.
sarva vistīrṇava nīkarisi śivaliṅgārcaneya tōṟida.
nitya liṅgārcaneyalli prasādadhyāna,
jaṅgamārcaneyalli prasādabhōgaveṁbudanu
Saṅganabasavaṇṇanallade mattārū aṟiyaru.
bhaktiya kuḷasthaḷavanaṟiyade
ellaru endante endaru; bandalliye bandaru.
ida nīkarisi, jaṅgamave liṅgavendu saṅga sāhityavādanu.
Saṅganabasavaṇṇanintaha nityanayyā Kalidēvaradēvā!

Again:

When the possible and the impossible
Were not, in time or out of time;
When gross and subtle forms were not,
Nor the words Form and Formlessness
Were born; before the lords of cohorts—
Śaṅkara, Śaśidhara, Īśvara—came to be;
Ere Uma was wed, Basavaṇṇa changed
The love divine into the absolute Love.
Rejecting the universal expanse,
He set forth the Śivaliṅga cult.
Save Saṅgana Basavaṇṇa, none knows
How, in the daily worship of Liṅga,
It's possible to meditate on the Prasāda,
How, in the worship of Jaṅgama,
It's possible to taste of It.
Not knowing Devotion's character,
They mouth the hackneyed commonplace
And haunt the vulgar haunt. . . . But he,
Repudiating these, became
Attached to Saṅga, in the faith
That Jaṅgama is Liṅga.
O Lord Kalidēva,

A pilgrim beyond time is this
Saṅgana Basavaṇṇa!

೩೦

ಮತ್ತಂ,
ಆಕಾರ ನಿರಾಕಾರವೆನುತಿಹರೆಲ್ಲರು,
ಆಕಾರವೆನ್ನ; ನಿರಾಕಾರವೆನ್ನ.
ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ತದ್ಗತನಾದ.
ನಿಮ್ಮ ಬಸವಣ್ಣನಿಂತಹ ಸ್ವತಂತ್ರನಯ್ಯಾ ಕಲಿದೇವರದೇವಾ!

mattaṁ,
ākāra nirākāravenutiharellaru,
ākāravenna; nirākāravenna.
liṅga jaṅgama prasāda tadgatanāda.
nimma Basavaṇṇanintaha svatantranayyā Kalidēvaradēvā!

Again:
All talk of form and formlessness;
But he
Talks neither form nor formlessness!
For he
Is consubstantial with
Liṅga, Jaṅgama, Prasāda . . .
O Lord Kalidēva,
How free and how unfettered is
Your Basavaṇṇa!

೩೧

ಮತ್ತಂ,
ಬಸವಣ್ಣನ ನಡೆ ಪರುಷ. ಬಸವಣ್ಣನ ನುಡಿ ಪರುಷ.
ಬಸವಣ್ಣನ ದೃಷ್ಟಿ ಪರುಷ. ಬಸವಣ್ಣನ ಹಸ್ತ ಪರುಷ.
ಬಸವಣ್ಣನ ಭಾವ ಪರುಷ. ಬಸವಣ್ಣನ ಮನ ಪರುಷ.
ತನು ಮನ ಧನವ ನಿವೇದಿಸಿದಾತ ಬಸವಣ್ಣನು.
ಬಸವಣ್ಣನ ನೆನೆವುದೆ ಲಿಂಗಾರ್ಚನೆ.
ಬಸವಣ್ಣನ ನೆನೆವುದೆ ಪರತತ್ತ್ವ.
ಬಸವಣ್ಣನ ನೆನೆವುದೆ ಕಲ್ಯಾಣವೆನಗೆ.
ಕಲಿದೇವಯ್ಯಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಿಂತಹ ಮಹಿಮ ನೋಡಯ್ಯಾ!

mattaṁ.

Basavaṇṇana naḍe paruṣa. Basavaṇṇana nuḍi paruṣa.
Basavaṇṇana dṛṣṭi paruṣa. Basavaṇṇana hasta paruṣa.
Basavaṇṇana bhāva paruṣa. Basavaṇṇana mana paruṣa.
tanu mana dhanava nivēdisidāta Basavaṇṇanu.
Basavaṇṇana nenevude liṅgārcane.
Basavaṇṇana nenevude paratattva.
Basavaṇṇana nenevude kalyāṇavenage.
Kalidēvayyā, nimma śaraṇa Basavaṇṇanintaha mahima nōḍayyā!

Again:

The way Basavaṇṇa acts
Is alchemy!
His very word
Is alchemy!
His very look
Is alchemy!
His very hand
Is alchemy!
His very will
Is alchemy!
His very mind
Is alchemy!
Basavaṇṇa is he
Who has offered all
He is and has!
To call on Basavaṇṇa
Is Liṅga-worship;
To call on him,
The Highest Principle;
To call on him
Is my fulfilment too!
O Lord Kalidēva,
Behold,
So full of glory is
Basavaṇṇa,
Your Śaraṇa!

ಇಂತು ಮಡಿವಾಳತಂದೆಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಲು. ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ ಬಸವರಾಜದೇವರೊಡನೆ ಮಡಿವಾಳತಂದೆಗಳ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maḍivāḷatandegaḷu Prabhudēvaroḍane Basavarājadēvara mahātmeyam koṇḍāḍalu, idakke Prabhudēvaru prasannarāgi Basavarājadēvaroḍane Maḍivāḷatandegaḷa koṇḍāḍida prastāvada vacana :

The vacana which tells how, on Father Maḍivāḷa thus extolling Lord Basavarāja's glory to Prabhudēva, the latter, being pleased, praised Father Maḍivāḷa to Lord Basavarāja:

೪೧

ವಾರಿಕಲ್ಲ ಪುತ್ಥಳಿಯನಪ್ಪಿಕೊಂಡಂತಾಯಿತ್ತು.
ಅಗ್ನಿಯ ಮುಸುಕ ತೆಗೆದ ಕರ್ಪುರದಂತಾಯಿತ್ತು.
ಕತ್ತಲೆಯೊಳಗೆ ಬೆಳಗು ಹೊಕ್ಕಂತಾಯಿತ್ತು.
ಗುಹೇಶ್ವರನ ಶರಣ ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಕೃಪೆಯಿಂದ
ಬಸವಣ್ಣಾ, ನಿನ್ನನೂ ಮಡಿವಾಳನನೂ ನೀನೆಂದೆ ಕಂಡೆನಯ್ಯಾ.

vārikalla putthaḷiyanappikoṇḍantāyittu.
agniya musuka tegeda karpuradantāyittu.
kattaleyoḷage beḷagu hokkantāyittu.
Guhēśvarana śaraṇa Maḍivāḷamācitandeya kṛpeyinda
Basavaṇṇā, ninnanū Maḍivāḷananū nīnende kaṇḍenayyā.

It is like hugging a statue of hailstone;
Like camphor lifting the veil of fire;
Like light invading the dark night.

O Basavaṇṇa,
Because of the grace
Of Father Maḍivāḷa Mācayya,
Guhēśvara's Śaraṇa,
I saw both you and Maḍivāḷa
As though you two were—you!

೪೨

ಮಾತ್ರಂ.
ಅಷ್ಟತನುವಿನ ಘಟ್ಟಿಯ ಕರಗಿ.
ಕಟ್ಟುಗ್ರದ ಕಾಮ ಕ್ರೋಧ ಲೋಭ

ಮೋಹ ಮದ ಮತ್ಸರಗಳೆಂಬವ ಸುಟ್ಟುರುಹಿ,
ತನುವಿನ ಅವಲೋಹವ ಕೆಡಿಸಿ,
ಮನದ ಸಂಚಲವ ನಿಲಿಸಿ.
ಸಕಲ ಕರಣಂಗಳ ಅಱಿವಿಂಗಾಹುತಿಯನಿಕ್ಕಿ,
ಸುಜ್ಞಾನಪ್ರಭೆಯನುಟ್ಟು.
ಸುಜ್ಞಾನಪ್ರಭೆಯ ಹೊದೆದು,
ಸುಜ್ಞಾನಪ್ರಭೆಯ ಸುತ್ತಿ,
ಸುಜ್ಞಾನಪ್ರಭೆಯ ಹಾಸಿ
ಮಹಾಜ್ಞಾನದಲ್ಲಿ ನಿರ್ಭಾವಸಂಪನ್ನನಾದ ಮಡಿವಾಳನ
ಮಡಿಯ ಪ್ರಸಾದವ ನಾನು ಹೊದೆದ ಕಾರಣ ನಿರ್ಮಳನಾದೆನು;
ನಿಜೈಕ್ಯನಾದೆನು; ನಿಶ್ಚಿಂತನಾದೆನು.
ಇದು ಕಾರಣ. ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ತೆಱಹಿಲ್ಲದಿಪ್ಪ
ಮಡಿವಾಳನ ಪ್ರಸಾದದಿಂದ ನಿಮ್ಮ ಘನವನಱಿದು
ಬದುಕಿದೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,
aṣṭatanuvina ghaṭṭiya karagisi
kaṭṭugrada kāma krōdha lōbha
mōha mada matsaragaḷeṁbava suṭṭuruhi,
tanuvina avalōhava keḍisi,
manada sancalava nilisi,
sakala karaṇaṅgaḷa aṟiviṅgāhutiyanikki,
sujñānaprabheyanuṭṭu,
sujñānaprabheya hodedu,
sujñānaprabheya sutti,
sujñānaprabheya hāsi
mahājñānadalli nirbhāvasaṁpannanāda Maḍivāḷana
maḍiya prasādava nānu hodeda kāraṇa nirmaḷanādenu;
nijaikyanādenu; niścintanādenu.
idu kāraṇa Guhēśvaraliṅgadalli teṟahilladippa
Maḍivāḷana prasādadinda nimma ghanavanaṟidu
badukidenu kāṇā Saṅganabasavaṇṇā !

Again:

I have been purified,
Made one with the Absolute,
Been raised above all care, because
I donned the holy gift

Of Maḍivāḷa's purity—
His, who melted the lump
Of the eightfold flesh;
Who burnt the formidable host
Of anger, lust and greed,
Infatuation, pride and jealousy;
Refined the body's dross;
Halted the fickleness of mind;
Who fed the fires of sacrifice
With all the senses to Consciousness;
Who girt himself
With splendour of right knowledge, and
Who put it on his back again,
And tied it, like a turban, round his head;
Who spread that splendour like a mat,
And was with will-lessness enriched
In the Great Consciousness.
And, therefore, by the grace
Of Maḍivāḷa, who dwells
Inseparably in Guhēśvaraliṅga,
I've known thy majesty
And have been saved:
Mark that, Saṅgana Basavaṇṇa.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳ ಸ್ತುತಿಸಿ ಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪಿಸಲು, ಆ ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರಿಂದ ನಿಮ್ಮ ಪ್ರಸಾದದ ನಿಲವ ಕಂಡೆನೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Maḍivāḷamācitandegaḷa stutisi Basavarājadēvaroḍane nirūpisalu, ā Maḍivāḷamācitandegaḷu Prabhudēvaroḍane Basavarājadēvarinda nimma prasādada nilava kaṇḍenendu binnaisida prastāvada vacana :

The vacana which tells how, on Prabhudēva speaking to Lord Basavarāja in praise of Father Maḍivāḷa Mācayya, the latter said to Prabhudēva, "Through Lord Basavarāja I have realised the worth of your Prāsada":

೩೪

ಅಯ್ಯಾ, ನಿಮ್ಮ ಪ್ರಸಾದದ ಮಹಿಮೆಯನೇನೆಂಬೆನಯ್ಯಾ !
ವೇದಂಗಳಱಿಯವು; ಶಾಸ್ತ್ರಂಗಳಱಿಯವು.
ಛಲವ ಸಾಧಿಸಿ, ತನುದಂಡನೆಯ ಮಾಡಿ,
ಸಕಲ ಭೋಗಂಗಳ ಬಿಟ್ಟು, ದುಃಖವನನುಭವಿಸಿ,
ತಪ್ಪಿಲ್ಲದೆ ನಡೆದರೆ ಹಡೆವರಯ್ಯಾ ಒಚ್ಚಿ ಸ್ವರ್ಗದ ಭೋಗವನು.
ಒಂದುವನೂ ಬಿಡಲಿಲ್ಲ, ಸಂದೇಹ ಮಾತ್ರವಿಲ್ಲ.
ಆಗ ಬಿತ್ತಿ ಆಗ ಬೆಳೆವಂತೆ,
ರೋಗಿ ಬಯಸಿತ್ತ ವೈದ್ಯ ಕೊಡುವಂತೆ,
ಪಾಪದಂತಾದುದು ಪುಣ್ಯವನೆ ಮಾಡುವದು.
ಆತ ಉಂಡು ಉಪವಾಸಿ, ಬಳಸಿ ಬ್ರಹ್ಮಚಾರಿ ಎನಿಸುವ.
ಹಿಡಿತಡೆ ಇಲ್ಲ, ನಡೆದುದೆ ಬಟ್ಟೆಯಾದ ಕಾರಣ.
ಪ್ರಸಾದದಿಂದತಃಪರವಿಲ್ಲ.
ಪ್ರಸಾದಿಯಿಂದ ಮುಕ್ತರಿಲ್ಲ.
ಇಂತಪ್ಪ ಪ್ರಸಾದವನು ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣ ತೋಱಿದನಾಗಿ,
ಎನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತು ಕಾಣಾ ಪ್ರಭುವೆ, ಕಲಿದೇವರದೇವಾ.

ayyā, nimma prasādada mahimeyanēnembenayyā !
vēdaṅgaḷaṟiyavu; śāstraṅgaḷaṟiyavu.
chalava sādhisi, tanudaṇḍaneya māḍi,
sakala bhōgaṅgaḷa biṭṭu, duḥkhavananubhavisi,
tappillade naḍedare haḍevarayyā occi svargada bhōgavanu.
onduvanū biḍalilla, sandēhamātravilla.
āga bitti āga beḷevante,
rōgi bayasitta vaidya koḍuvante,
pāpadantādudu puṇyavane māḍuvadu.
āta uṇḍu upavāsi, baḷasi brahmacāri enisuva,
hiḍitaḍe illa, naḍedude baṭṭeyāda kāraṇa.
prasādadindataḥparavilla.
prasādiyinda muktarilla.
intappa prasādavanu nimma śaraṇa Basavaṇṇa tōṟidanāgi,
enna bhavaṁ nāstiyāyittu kāṇā Prabhuve, Kalidēvaradēvā.

What shall I say, O Lord,
Of the glory of thy Prasāda?
The Vēdas know it not,
The Śāstras know it not!

There be those that affirm their will,
Chastise their flesh, abstain
From all indulgences,
Who undergo much suffering
And, leading a life without a fault,
Attain a brief enjoyment of Heaven.
But nought need he forgo,
Nor ever nurse the slightest doubt.

Like reaping as soon as you sow,
Like a physician administering
According to the patient's wish,
Merit it is that looks like sin!

But he, though eating, fasts;
Enjoying, could be called
Ascetic; nor let
Nor hindrance does he know, because
Wherever he goes, there the Path is.

There's nought higher than Prasāda;
None freer than the Prasādi.
Mark it, Prabhu:
Because Basavaṇṇa, thy Śaraṇa,
Has made such Prasāda clear to me,
My wheel of births has ceased,
O Lord Kalidēva!

ಇಂತು ಮಡಿವಾಳತಂದೆಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡಿ ಬಿನ್ನೈಸಲು. ಆ ಬಸವರಾಜದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maḍivāḷatandegaḷu Prabhudēvaroḍane Basavarājadēvara koṇḍāḍi binnaisalu, ā Basavarājadēvaru Maḍivāḷatandegaḷa stutisida prastāvada vacana :

The vacana which tells how, on Father Maḍivāḷa speaking thus in praise of Lord Basavarāja to Prabhudēva, Lord Basavarāja extolled Father Maḍivāḷa:

೩೫

ಕೋಟಿ ರುದ್ರರು ಮಡಿದರು.
ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮವಿಷ್ಣುಗಳು ಮಡಿದರು.
ನರರು ಸುರರು ಗರುಡ ಗಂಧರ್ವರು ಮಡಿದರು.
ಅವರ ಮಡಿಯೊಳಗೆ ತಾನಾಗದೆ,
ತಾನೊಂದ ಹೊಸ ಬಿಳಿದ ಮಡಿಮಾಡಿ,
ಎನಗುಡಕೊಟ್ಟು ಎನ್ನ ಬದುಕಿಸಿಕೊಂಡಾತ
ಮಡಿವಾಳ ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ !

kōṭi rudraru maḍidaru.
anantakōti brahmaviṣṇugaḷu maḍidaru.
nararu suraru garuḍa gandharvaru maḍidaru
avara maḍiyoḷage tānāgade,
tānonda hosa biḷida maḍimāḍi,
enaguḍakoṭṭu enna badukisikoṇḍāta
Maḍivāḷa kāṇā Kūḍalasaṅgamadēvā !

A myriad Rudras died;
Brahmas and Viṣṇus,
In countless myriads, died;
Both men and angels,
Garuḍas and Gandharvas died.

Himself being one beyond the death
That was their fate,
He, Maḍivāḷa, was the one
Who sanctified a new white cloth
And, giving it to me to wear, saved me,
O Kūḍala Saṅgama Lord!

ಇಂತು ಬಸವರಾಜದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಬಸವರಾಜದೇವರೊಡನೆ ಪ್ರಭುದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru Maḍivāḷatandegaḷa stutisuttiralu, ā Maḍivāḷamācitandegaḷu Basavarājadēvaroḍane Prabhudēvara koṇḍāḍida prastāvada vacana:

The vacana which tells how, on Lord Basavarāja praising Father Maḍivāḷa thus, the latter extolled Prabhudēva to Lord Basavarāja:

೩೬

ಅಂಗಯ್ಯ ಲಿಂಗ ಕಂಗಳ ನೋಟದಲ್ಲಿ ಅಱತ ಲಿಂಗೈಕ್ಯ.
ಮನದ ಅಱಿವು ನಿರ್ಭಾವದಲ್ಲಿ ಅಱತ ಲಿಂಗೈಕ್ಯ.
ಸರ್ವಾಂಗನಿಷ್ಠೆ ನಿರ್ಣಯವಾದ ಲಿಂಗೈಕ್ಯ.
ನಿಜವನುಂಡು ತೃಪ್ತನಾದ ಲಿಂಗೈಕ್ಯ.
ಮಹವನವಗ್ರಹಿಸಿದ ಲಿಂಗೈಕ್ಯ.
ಘನವೇದ್ಯನಾದ ಲಿಂಗೈಕ್ಯ.
ಕಲಿದೇವರದೇವಾ, ಪ್ರಭುವೆಂಬ ಲಿಂಗೈಕ್ಯನ ಶ್ರೀಪಾದದಲ್ಲಿ ಮಗ್ನನಾಗಿದ್ದೆನು.

aṅgayya liṅga kaṅgaḷa nōṭadalli aṟata liṅgaikya.
manada aṟivu nirbhāvadalli aṟata liṅgaikya.
sarvāṅganiṣṭhe nirṇayavāda liṅgaikya.
nijavanuṇḍu tṛptanāda liṅgaikya.
mahavanavagrahisida lingaikya.
ghanavēdyanāda liṅgaikya.
Kalidēvaradēvā, Prabhuveṁba liṅgaikyana śrīpādadalli magnanāgiddenu.

He is made one with Liṅga
Whose Liṅga in the palm
Has withered in the vision of his eye.

He is made one with Liṅga
Whose mind's awareness is absorbed
In will-lessness.

He is made one with Liṅga
Whose faith is planted firm
In every sense.

He is made one with Liṅga
Who, having partaken of the Absolute,
Remains fulfilled.

He is made one with Liṅga
Who, having swallowed the Light, is
Possessed by the Supreme.

O Lord Kalidēva,
I've lost myself in the holy feet
Of him who is one with Liṅga,
Prabhu by name.

೩೭

ಮತ್ತಂ,
ಗುರುವಾಗಿ ಉಪದೇಶವ ತೋಱಿದನೀತ.
ಲಿಂಗವಾಗಿ ಮನವನಿಂಬುಗೊಂಡಾತನೀತ.
ಜಂಗಮವಾಗಿ ಅರ್ಥಪ್ರಾಣಾಭಿಮಾನದ ದರ್ಪವ ಕೆಡಿಸಿದಾತನೀತ.
ಪ್ರಸಾದವಾಗಿ ಎನ್ನ ಸರ್ವಾಂಗವನವಗ್ರಹಿಸಿದಾತನೀತ.
ಪಾದೋದಕವಾಗಿ ಎನ್ನ ಒಳಹೊಱಗ ತೊಳೆದಾತನೀತ.
ಕಲಿದೇವರದೇವಾ, ಬಸವಣ್ಣ ತೋಱಿದನಾಗಿ
ಪ್ರಭುವೆಂಬ ಮಹಿಮನ ಸಂಗದಿಂದ ಬದುಕಿದೆನು.

mattaṁ,
guruvāgi upadēśava tōṟidanīta.
liṅgavāgi manavanimbugoṇḍātanīta.
jaṅgamavāgi arthaprāṇābhimānada darpava keḍisidātanīta.
prasādavāgi enna sarvāṅgavanavagrahisidātanīta.
pādōdakavāgi enna oḷahoṟaga toḷedātanīta.
Kalidēvaradēvā, Basavaṇṇa tōṟidanāgi
Prabhuvēṁba mahimana saṅgadinda badukidenu.

Again:
As Guru, he set forth
Initiation.
As Liṅga, he possessed
My heart.
As Jaṅgama, he shattered the pride
Of all I was and had.
As Prasāda, he seized
Each part of me.
As Pādōdaka, he washed me clean
Within and without.
O Lord Kalidēva,
Because of the company
Of the glory named Prabhu
Whom Basavaṇṇa brought to me,
I have been saved.

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸಿ, ಬಸವರಾಜದೇವರೊಡನೆ ಬಿನ್ನೈಸಲು, ಆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ;

ī hīgendu Maḍivāḷatandegaḷu Prabhudēvara stutisi, Basavarājadēvaroḍane binnaisalu, ā Basavarājadēvaru Prabhudēvarōḍane Maḍivāḷatandegaḷa stutisida prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa thus praising Prabhudēva to Lord Basavarāja, the latter praised Father Maḍivāḷa to Prabhudēva:

೩೮

ಎನ್ನ ಕಾಯವ ಶುದ್ಧವ ಮಾಡಿದಾತ ಮಡಿವಾಳ.
ಎನ್ನ ಮನವ ನಿರ್ಮಲವ ಮಾಡಿದಾತ ಮಡಿವಾಳ.
ಎನ್ನಂತರಂಗವ ಬೆಳಗಿದಾತ ಮಡಿವಾಳ.
ಎನ್ನ ಬಹಿರಂಗವ ಬಿಡಿಸಿದಾತ ಮಡಿವಾಳ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನ್ನ ನಿಮಗೆ ಯೋಗ್ಯನ ಮಾಡಿದಾತ ಮಡಿವಾಳ.

enna kāyava śuddhava māḍidāta Maḍivāḷa.
enna manava nirmalava māḍidāta Maḍivāḷa.
ennantaraṅgava beḷagidāta Maḍivāḷa.
enna bahiraṅgava biḍisidāta Maḍivāḷa.
Kūḍalasaṅgamadēvā,
enna nimage yōgyana māḍidāta Maḍivāḷa.

Maḍivāḷa it is who has
Purified my flesh.
Maḍivāḷa it is who has
Made clean my heart.
Maḍivāḷa it is who has
Illumined my consciousness.
Maḍivāḷa it is who has
Made me forsake the world.
Maḍivāḷa is he who has
Rendered me fit for thee,
O Kūḍala Saṅgama Lord!

೩೯

ಮತ್ತಂ,
ಸೂತ್ರಧಾರಿ ಮನದ ಮೈಲಿಗೆಯುಂ
ಕಳೆಯ ಬಂದನಯ್ಯಾ ಮಡಿವಾಳನು.

ಎನ್ನ ಕಾಯದ ಮೈಲಿಗೆಯ ತಂದು ತನ್ನ ಮುಂದೆ ಇರಿಸಿದರೆ,
ಸಮತೆಯೆಂಬ ಕೂಪ ತೋಹಿನಲ್ಲಿ ಅದ್ದಿ ಕಟ್ಟಿ ಹಿಳಿದನಯ್ಯಾ.
ಅವಗುಣವೆಂಬ ಪಂಚೇಂದ್ರಿಯವರ್ಗಂಗಳ
ಜ್ಞಾನವೆಂಬ ನಿರ್ಮಳಜಲದಲ್ಲಿ ಅಲುಬಿ ಸೆಳೆದನಯ್ಯಾ.
ರವಿ ಶಶಿ ಶಿಖಿಯ ತೇಜದಲ್ಲಿ ಆಱಿಸಿದನು;
ಚತುರ್ದಶ ಷೋಡಶವೆಂಬ ಗಳಿಗೆಯಂ ಮಾಡಿದನು.
ಸಮಾಧಾನವೆಂಬ ಅಡೆಯ ಮೇಲಿರಿಸಿ
ಸಮಗುಣವೆಂಬ ಕೊಡತಿಯಲ್ಲಿ ಘಟ್ಟಿಸಿದನು.
ಹಱಿಯಿತ್ತಯ್ಯಾ ಸೆಱಗು ಮೂಱಾಗಿ !
ಆ ಮೂಱಱುವೆಯ ಕೊಟ್ಟನಯ್ಯಾ ಎನ್ನ ಕೈಯಲ್ಲಿ.
ಆ ಅಱುವೆಯ ಗುರುವಿಂಗೊಂದ ಕೊಟ್ಟೆನು, ಲಿಂಗಕ್ಕೊಂದ ಕೊಟ್ಟೆನು.
ಜಂಗಮಕೊಂದ ಕೊಟ್ಟೆನು.
ಎನಗೆ ಕೊಟ್ಟ ಮೂಱಱುವೆಯನು ಒಂದುಮಾಡಿ
ಹೊದೆದುಕೊಂಡು ನಿಶ್ಚಿಂತನಾಗಿ,
ಮಡಿವಾಳನ ಕೃಪೆಯಿಂದಲಾನು
ಬದುಕಿದೆನು ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ !

mattaṁ,

sūtradhāri manada mailigeyaṁ
kaḷeyabandanayyā Maḍivāḷanu.
ennakāyada mailigeya tandu tanna munde irisidare,
samateyeṁba kūpa tōhinalli addi kaṭṭi hiḷidanayyā.
avaguṇaveṁba pancēndriyavargaṅgaḷa
jnānaveṁba nirmaḷajaladalli alubi seḷedanayyā.
ravi śaśi śikhiya tējadalli āṟisidanu ;
caturdaśa ṣōḍaśaveṁba gaḷigeyaṁ māḍidanu.
samādhānaveṁba aḍeya mēlirisi
samaguṇaveṁba koḍatiyalli ghaṭṭisidanu.
haṟiyittayyā seṟayu mūṟāgi !
ā mūṟaṟuveya koṭṭanayyā enna kaiyalli.
ā aṟuveya guruviṅgonda koṭṭenu, liṅgakkonda koṭṭenu.
jaṅgamakonda koṭṭenu.
enage koṭṭa mūṟaṟuveyanu ondu māḍi
hodedukoṇḍu niścintanāgi,
Maḍivāḷana kṛpeyindalānu
badukidenu kāṇā Kūḍalasaṅgamadēvā !

Again:

Maḍivāḷa came
To wash the dirt that clings
To this directing mind.
I brought the foulness of my flesh
And placed it before him:
He dipped it in water drawn
From the well of Equality,
Tied it and wrung it clean.
All categories of sin
Born of the fivefold sense
He rinsed and washed
In the pure water of
Enlightenment.

He let it dry
In the heat of the Fire
Of sun and moon.
He made it into folds
Of Fourteen and Sixteen.
Placing it on the board
Of calm Content,
He pressed it smooth
With the hammer of Equipoise.

Into three pieces he tore
My skirt: all three he gave
Into my hands. One piece I gave
My Guru; another to Liṅga;
The third to Jaṅgama.
Piecing in one the three he gave,
And, wearing it, I was free from care; and so,
By Maḍivāḷa's grace, was saved.
Mark it, Kūḍala Saṅgama Lord!

೪೦

ಮತ್ತಂ,
ಮಡಿವಾಳ ಮಡಿವಾಳನೆಂಬರು.
ಮಡಿವಾಳನೆಂಬುದನಾರು ಅಱಿಯರು.

ಎನ್ನ ಮಲತ್ರಯದಲ್ಲಿ ಹೊದಕುಳಿಗೊಂಬ ಮನದ ಮೈಲಿಗೆಯ ತಂದು
ತಾನು ತನ್ನ ಮನೆಗೆ ಕೊಂಡು ಹೋಗಿ ಹಾಯಿಕಿದರೆ,
ಕೈ ಮುಟ್ಟಿದರೆ ಆಗದೆಂದು
ತನ್ನ ಪಾದದೊಳಗೆ ಮೆಟ್ಟಿ ಅಲುಬಿ ಸೆಳೆದನಯ್ಯಾ.
ತನ್ನ ನಿರ್ಮಲವ ಕೊಟ್ಟನೆನಗೆ.
ಆ ಕೊಟ್ಟ ಬೀಳುಡಿಗೆಯ ಹೊದೆದುಕೊಂಡೆನಾಗಿ,
ಆ ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಕೃಪೆಯಿಂದಲಾನು
ಬದುಕಿದೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ !

mattaṁ,
Maḍivāḷa Maḍivāḷanembaru.
Maḍivāḷanembudanāru aṟiyaru.
enna malatrayadalli hodakuḷigomba manada mailigeya tandu
tānu tanna manege koṇḍu hōgi hāyikidare,
kai muṭṭidare āgadendu
tanna pādadoḷage meṭṭi alubi seḷedanayyā.
tanna nirmalava koṭṭanenage.
ā koṭṭa bīḷuḍigeya hodedukoṇḍenāgi,
ā Maḍivāḷamācitandeya kṛpeyindalānu
badukidenayyā Kūḍalasaṅgamadēvā !

Again:
They say, 'Maḍivāḷa, Maḍivāḷa,'
But none knows what he is.
He gathered the foulness of my heart,
Ailing with the triple impurity,
And took it home with him
And flung it down;
Well knowing, if he tried
To wash it with the hand,
It would not work,
He held it under his feet
And rinsed and wrung.
Of his own cleanliness he gave me.
Wearing his cast-off clothes,
By Father Maḍivāḷa Mācayya's grace
I have been saved,
O Kūḍala Saṅgama Lord!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳ ಹೊಗಳಲು, ಆ ಮಡಿವಾಳತಂದೆಗಳು ಮರಳಿ ಆ ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡುವ ವಚನ:

ī hīgendu Basavarājadēvaru Maḍivāḷamācitandegaḷa hogaḷalu, ā Maḍivāḷatandegaḷu maraḷi ā Basavarājadēvara koṇḍāḍuva vacana:

The vacana which tells how, on Lord Basavarāja thus praising Father Maḍivāḷa Mācayya, the latter praised Lord Basavarāja in return:

೪೧

ಬಿಂದುವ ಹಱಿದು, ನಾದವನತಿಗಳೆದು, ಕಳೆಯ ಬೆಳಗ ಸಾಧಿಸಿ,
ಅಸಾಧ್ಯ ಸಾಧಕನಾದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಕಾಯವ ಹೊದ್ದದೆ, ಮಾಯವ ಸೋಂಕದೆ,
ನಿರಾಳನಾಗಿ ನಿಂದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ನಾ ನಿನ್ನನವಗ್ರಹಿಸಿ, ನೀನೆನ್ನನವಗ್ರಹಿಸಿ,
ಸಂದು ಭೇದವಿಲ್ಲದಿಪ್ಪಲ್ಲಿ ಹೊಗಳಲಿಂಬುಂಟೆ ಬಸವಣ್ಣಾ?
ಕಲಿದೇವರದೇವನು ಕಾಯಗೊಂಡಿಪ್ಪುದ
ನಿನ್ನಿಂದಲಾನು ಕಂಡೆ ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ !

binduva haṟidu, nādavanatigaḷedu, kaḷeya beḷaga sādhisi,
asādhya sādhakanādeyallā Basavaṇṇā !
kāyava hoddade, māyava sōṅkade,
nirāḷanāgi nindeyallā Basavaṇṇā !
nā ninnanavagrahisi, nīnennanavagrahisi,
sandu bhēdavilladippalli hogaḷalimbuṇṭe Basavaṇṇā ?
Kalidēvaradēvanu kāyagoṇḍippuda
ninnindalānu kaṇḍe nōḍā Saṅganabasavaṇṇā !

Shattering the *bindu*, transcending
The *nāda*, mastering
The light of *kaḷa*, you have,
Basavaṇṇa,
Attained the unattainable.
Without the garment of the flesh,
By Māyā untouched, you have
Stood in a tranquil poise.
When we, in mutual give and take,
Are indissolubly one,
Is there yet room for praise,

O Basavaṇṇa?
Look you, Saṅgana Basavaṇṇa,
In you alone have I seen
The Lord Kalidēva in the flesh!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡುತ್ತಿರಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದ ನಿಮ್ಮ ಘನವನಱಿದೆನೆಂದು ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu Basavarājadēvara koṇḍāḍuttiralu, idakke Prabhudēvaru Basavaṇṇana kṛpeyinda nimma ghanavanaṟidenendu Maḍivāḷamācitandegaḷa koṇḍāḍuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa praising Lord Basavarāja, Prabhudēva thereupon praised Father Maḍivāḷa Mācayya in these terms: 'It is by Basavaṇṇa's grace that I have known your greatness':

೪೨

ಆದಿಯ ಕಂಡೆ; ಅನಾದಿಯ ಕಂಡೆ.
ಘನವ ಕಂಡೆ; ಮನವ ಕಂಡೆ.
ಅನುವ ಕಂಡೆ, ಆಯತ ಸ್ವಾಯತ ಸನ್ನಹಿತವ ಕಂಡೆ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದ
ನಿನ್ನ ಕಂಡೆ ಕಾಣಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ!

ādiya kaṇḍe; anādiya kaṇḍe.
ghanava kaṇḍe; manava kaṇḍe.
anuva kaṇḍe, āyata svāyata sannahitava kaṇḍe.
Guhēśvaraliṅgadalli Basavaṇṇana kṛpeyinda
ninna kaṇḍe kāṇā Maḍivāḷamācayyā!

I have seen the Beginning, and
The Unbegun too have I seen;
I have seen the Ultimate,
And my own mind have I seen;
I have seen the Ground, and I have seen
That which hath come, and that
Which is myself, and what is lodged in me.
By Basavaṇṇa's grace, I saw thee
In Guhēśvaraliṅga: mark that,
Maḍivāḷa Mācayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಮಡಿವಾಳತಂದೆಗಳು ಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದ ನಿನ್ನ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Maḍivāḷatandegaḷa stōtramaṁ, māḍalu, ā Maḍivāḷatandegaḷu Basavaṇṇana kṛpeyinda ninna kaṇḍu badukidenendu Prabhudēvara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, when Prabhudēva paid a tribute to Father Maḍivāḷa, the latter paid a tribute to Prabhudēva, saying: ‘It is by Basavaṇṇa’s grace that I have seen you and been saved:

೪೩

ಎಲೆ ಕಲಿದೇವಯ್ಯಾ,
ಆದಿಯ ಕುಳವು ಅನಾದಿಯ ಕುಳವು
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಮೂಲಶುದ್ಧದ ಮುಕ್ತಾಯ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಉಭಯಕುಳ ಕಿರಣ ಶಕ್ತಿ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಭಾವ ನಿರ್ಭಾವ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಆದಿಯನಾದಿಯೂ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಸಾಧ್ಯ ಅಸಾಧ್ಯ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಅರ್ಥ ಪ್ರಾಣಾಭಿಮಾನ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಅಂಗ ಲಿಂಗ ಸಂಗ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದಿತ್ತು.
ಅಷ್ಟದಳಕಮಲದ ಸಪ್ತಕರ್ಣಿಕೆಯರು
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದವು.
ಎನ್ನ ನಡೆಗೆಟ್ಟಿತ್ತು ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಿಂದ.
ಎನ್ನ ನುಡಿಗೆಟ್ಟಿತ್ತು ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಿಂದ.
ಎನ್ನ ನೋಟ ಕೆಟ್ಟಿತ್ತು ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಿಂದ.
ಎನ್ನ ಮಾಟ ಸಮಾಪ್ತಿಯಾಯಿತ್ತು ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯಿಂದ.

ನಿಮ್ಮ ಪ್ರಸಾದದಿಂದ ತನು ಶುದ್ಧವಾಯಿತ್ತು.
ಬಸವಣ್ಣ ತೋಱಿದ ಕಾರಣ
ನಿಮ್ಮ ಜಂಗಮಮೂರ್ತಿಯ ಕಂಡು
ಬದುಕಿದೆ ಕಾಣಾ ಕಲಿದೇವರದೇವಾ !

ele Kalidēvayyā,
ādiya kuḷavu anādiya kuḷavu
nimma jaṅgamamūrtiyalli ninditu.
mūlaśuddhada muktāya
nimma jaṅgamamūrtiyalli ninditu.
ubhayakuḷa kiraṇa śakti
nimma jaṅgamamūrtiyalli ninditu.
bhāva nirbhāva
nimma jaṅgamamūrtiyalli ninditu.
ādiyanādiyū
nimma jaṅgamamūrtiyalli ninditu.
sādhya asādhya
nimma jaṅgamamūrtiyalli ninditu.
artha prāṇābhimāna
nimma jaṅgamamūrtiyalli ninditu.
aṅga liṅga saṅga
nimma jaṅgamamūrtiyalli ninditu.
aṣṭadaḷakamalada saptakarnikeyaru
nimma jaṅgamamūrtiyalli nindavu.
enna naḍegeṭṭittu nimma jaṅgamamūrtiyinda.
enna nuḍigeṭṭittu nimma jaṅgamamūrtiyinda.
enna nōṭa keṭṭittu nimma jaṅgamamūrtiyinda.
enna māṭa samāptiyāyittu nimma jaṅgamamūrtiyinda
nimma prasādadinda tanu śuddhavāyittu.
Basavaṇṇa tōṟida kāraṇa
nimma jaṅgamamūrtiya kaṇḍu
badukide kāṇā Kalidēvaradēvā !

O Lord Kalidēva,
The essence of the Begun and Unbegun
Stands in thy Jaṅgama's form;
In it, the perfection of the primal purity;
The radiant form of both the essences;
In it, both will and will-lessness;

In it, the Begun as well as the Unbegun;
The possible and impossible dwell,
In thy Jaṅgama's form, in it;
Life, wealth and honour too abide;
The fellowship of Aṅga and Liṅga too;
Of the eight-petalled lotus the seven maids;
Through this Jaṅgama's form, all that I do
Is as if nought; my utterance is hushed,
My eyes cleared, and my doing at an end;
Through thy Prāsada, my body is purified . . .
Because Basavaṇṇa showed thee to me,
Seeing thy Jaṅgama's form, I have been saved:
Mark that, O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಮುಖದಿಂದ ನಿಮ್ಮ ಮಹಾತ್ಮೆಯನಱಿದು ಕೃತಾರ್ಥನಾದೆನೆಂದು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ನಾನು ಮಡಿವಾಳತಂದೆಯ ಸಮರಸ ಭಾವದೊಳಿರ್ದೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu Basavarājadēvara mukhadinda nimma mahātmeyanaṟidu kṛtārthanādenendu Prabhudēvaroḍane binnaisuttiralu, idakke Basavarājadēvaru Prabhudēvaroḍane nānu Maḍivāḷatandeya samarasabhāvadoḷirdenendu binnaisuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa submitting to Prabhudēva as follows: 'Thanks to Lord Basavarāja, I have known thy glory and found bliss', Lord Basavarāja thereupon submitted to Prabhudēva, saying, 'I have become consubstantial with Father Maḍivāḷa':

೪೪

ಕಲ್ಪಿತವ ಕಳೆದು ಅಕಲ್ಪಿತವ ತಿಳುಹಿದ.
ಮನವ ಮಾಣಿಸಿ ಘನವ ನೆಲೆಗೊಳಿಸಿದ.
ತನುವ ಕೆಡಿಸಿ ಅನುವ ಸ್ಥಾಪ್ಯವ ಮಾಡಿದ.
ಅಂತರಂಗದಲ್ಲಿ ಮಹಾಜ್ಞಾನವ ತುಂಬಿದ.
ಬಹಿರಂಗದಲ್ಲಿ ಸದಾಚಾರವ ನೆಲೆಗೊಳಿಸಿದ.
ನಿಮ್ಮ ನಿಲವನೆನಗೆ ಒರೆದೊರೆದು ಹೇಳಿ ತೋಱಿಸಿ,
ಎನ್ನ ನಿಮ್ಮ ಶ್ರೀಪಾದಕ್ಕೆ ಯೋಗ್ಯನ ಮಾಡಿದ.

ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ, ನಿಮ್ಮ ಮಹಾಮನೆಯಲ್ಲಿ
ಮಡಿವಾಳನೂ ನಾನೂ ಕೂಡಿ ಸುಖದಲ್ಲಿ ಇದ್ದೆವಯ್ಯಾ !

kalpitava kaḷedu akalpitava tiḷuhida.
manava māṇisi ghanava nelegoḷisida.
tanuva keḍisi anuva sthāpyava māḍida.
antaraṅgadalli mahājñānava tuṁbida.
bahiraṅgadalli sadācārava nelegoḷisida.
nimma nilavanenage oredoredu hēḷi tōṟisi,
enna nimma śrīpādakke yōgyana māḍida.
Kūḍalasaṅgamadēvayyā, nimma mahāmaneyalli
Maḍivāḷanū nānū kūḍi sukhadalli iddevayyā!

Annulling the false, he has revealed
The true; expelling the mind
He has firm-planted the Absolute.

Controlling the flesh, he has set up
Reality.
The Great Knowledge has he poured
Into my heart of hearts;
Established right practice in my life.

Revealing and explaining Thy majesty
He has made me
Fit for thy holy feet.

O Lord Kūḍala Saṅgama, in thy Great House
Maḍivāḷa and I together have
Found happiness.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಮಡಿವಾಳತಂದೆಗಳ ತಮ್ಮ ಸಮರಸಸ್ವಾನುಭಾವಮಂ ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ತಮ್ಮ ಬಸವರಾಜದೇವರ ಸಮರಸಭಾವಮಂ ಬಿನ್ನೈಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Prabhudēvaroḍane Maḍivāḷatandegaḷa tamma samarasasvānubhāvamaṁ binnaisalu, idakke Maḍivāḷatandegaḷu tamma Basavarājadēvara samarasabhāvamaṁ binnaisuttirda prastāvada vacana:

The vacana which tells how, on Lord Basavarāja thus submitting to Prabhudēva how he had been consubstantial with Father Maḍivāḷa, the latter thereupon submitted that he had had the same experience with Lord Basavarāja:

೪೫

ಹೊಗಬಾರದು ಕಲ್ಯಾಣವನಾರಿಗೆಯೂ.
ಹೊಕ್ಕಡೇನು? ಕಲ್ಯಾಣದ ಸ್ಥಾನಮಾನಂಗಳನಱಿಯಬಾರದು.
ಕಲ್ಯಾಣದ ಕಡೆಯ ಕಾಣಬಾರದು.
ಕಲ್ಯಾಣದೊಳಗೆ ಹೊಕ್ಕೆಹೆನೆಂದು, ಕಲ್ಯಾಣಚರಿತ್ರರಾದೆವೆಂದು,
ದೇವ ದಾನವ ಮಾನವರೆಲ್ಲರೂ ಭಾವಿಸುತ್ತಿರ್ದರು ನೋಡಾ !
ಕಲ್ಯಾಣವನು ಅನಂತಮೂರ್ತಿಗಳು,
ಅನಂತ ಸ್ಥೂಲಮೂರ್ತಿಗಳು,
ಅನಂತ ಸೂಕ್ಷ್ಮಮೂರ್ತಿಗಳು,
ಅನಂತ ಮಂತ್ರಧ್ಯಾನರೂಪರು,
ಪುಣ್ಯಕ್ಕೆ ಅಭಿಲಾಷೆಯ ಮಾಡುವರು,
ಪೂಜಕರು, ಯೋಗಿಗಳು ಭೋಗಿಗಳು,
ದ್ವೈತರು ಅದ್ವೈತರು, ಕಾಮಿಗಳು ನಿಷ್ಕಾಮಿಗಳು,
ಆಶ್ರಿತರು ಅದೆಂತು ಹೊಗಬಹುದಯ್ಯಾ ಕಲ್ಯಾಣವನು?
ಅದೆಂತು ಕಾಣಬಹುದಯ್ಯಾ ಕಲ್ಯಾಣವನು,
ಲಿಂಗದೃಷ್ಟಂಗಲ್ಲದೆ? ಲಿಂಗವೇದ್ಯಂಗಲ್ಲದೆ?
ಲಿಂಗಗಂಭೀರಂಗಲ್ಲದೆ? ಪ್ರಸಾದಕುಳಾನ್ವಯಂಗಲ್ಲದೆ?
ಆಶೆಗೆಡೆಗುಡದಿಪ್ಪುದೆ ಕಲ್ಯಾಣ.
ಸರ್ವಾಂಗವರ್ಣವಳಿದು, ಕುಲಮದ ತಲೆದೋಱದೆ,
ಭಕ್ತಿ ನಿತ್ಯವಾದುದೇ ಕಲ್ಯಾಣ.
ಈ ಕಲ್ಯಾಣವೆಂಬ ಮಹಾಘನದೊಳಗೆ
ಬಸವಣ್ಣನು ನಾನು ಕೂಡಿ ಹದುಳಿರ್ದೆವು ಕಾಣಾ ಕಲಿದೇವಯ್ಯಾ.

hogabāradu kalyāṇavanārigeyū.
hokkaḍēnu? kalyāṇada sthānamānaṅgaḷanaṟiyabāradu.
kalyāṇada kaḍeya kāṇabāradu.
kalyāṇadoḷage hokkehenendu, kalyāṇacaritrarādevendu.
dēva dānava mānavarellarū bhāvisuttirdaru nōḍā !
kalyāṇavanu anantamūrtigaḷu,
ananta sthūlamūrtigaḷu,
ananta sūkṣmamūrtigaḷu,
ananta mantradhyānarūparu,
puṇyakke abhilāṣeya māḍuvaru,
pūjakaru, yōgigaḷu bhōgigaḷu,
dvaitaru advaitaru, kāmigaḷu niṣkāmigaḷu,
āśritaru adentu hogabahudayyā Kalyāṇavanu?

adentu kāṇabahudayyā Kalyāṇavanu,
liṅgdṛṣṭaṅgallade? liṅgavēdyaṅgallade?
liṅga gaṁbhīraṅgallade? prasāda kuḷānvayaṅgallade?
āśegeḍeguḍadippude Kalyāṇa.
sarvāṅgavarṇavaḷidu, kulamada taledōṟade,
bhakti nityavādudē Kalyāṇa.
ī kalyāṇavemba mahāghanadoḷage
Basavaṇṇanu nānu kūḍi haduḷirdevu kāṇā Kalidēvayyā.

None knows how he should enter
Kalyāṇa. And what if he does?
He cannot know
The status and the dignity
Of Kalyāṇa; not know its real end.

All gods and demons and men
Desire to come there and become
Part of its history. But, Sir,
How can they enter there—
The infinite beings; the gross and subtle forms;
Innumerable forms
Of incantation and meditation too;
The aspirants to merit and worshippers;
The ascetics and the men of the world;
The dualists and the monists all;
Those who desire and the desireless;
And all the cloistered ones?
How can one see it, unless one has
Evolved the Liṅga vision; unless
Possessed by Liṅga; unless
Magnified as Liṅga; unless
One follows the Prasāda cult?
Not to have greed—that is Kalyāṇa;
When all the attributes of flesh are dead,
And pride of class shows not its head,
The permanent piety is Kalyāṇa;
In this great Absolute that is Kalyāṇa
Basavaṇṇa and I have together been happy:
Mark that, O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರೊಡನೆ ಹೇಳಿ ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu binnaisalu, idakke Prabhudēvaru Basavarājadēvaroḍane hēḷi Maḍivāḷatandegaḷa stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa submitting thus, Prabhudēva, speaking to Lord Basavarāja, paid a tribute to Father Maḍivāḷa:

೪೬

ಒಂದ ಮಾಡಹೋದರೆ
ಮತ್ತೊಂದಾಯಿತ್ತೆಂಬುದು ಎನಗಾಯಿತ್ತು ನೋಡಾ !
ಮಡಿವಾಳನ ಪರಿಯನೊರೆದು ನೋಡಿದರೆ,
ನಿನ್ನ ಪೂರ್ವಾಪರವೆನಗಱಿಯಬಂದಿತ್ತು.
ನಿನ್ನ ಪೂರ್ವಾಪರ ಸಂಗವ ಮಾಡಬಂದರೆ,
ಎನ್ನ ಪೂರ್ವಾಪರವೆನಗಱಿಯಬಂದಿತ್ತು ನೋಡಾ !
ಮಹಾಜ್ಞಾನಿಗಳ ಸಂಗದಿಂದ ಉಭಯಸಂಗಸಿದ್ಧಿ ಎಂಬುದು
ದಿಟವಾಯಿತ್ತು ನೋಡಾ ಬಸವಣ್ಣಾ.
ಗುಹೇಶ್ವರನ ಶರಣ
ಮಡಿವಾಳನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

onda māḍahōdare
mattondāyittembudu enagāyittu nōḍā!
Maḍivāḷana pariyanoredu nōḍidare,
ninna pūrvāparavenagaṟiyabandittu.
ninna pūrvāpara saṅgava māḍabandare,
enna pūrvāparavenagaṟiyabandittu nōḍā!
mahājñānigaḷa saṅgadinda ubhayasaṅgasiddhi embudu
diṭavāyittu nōḍā Basavaṇṇā.
Guhēśvarana śaraṇa
Maḍivāḷana pādakke namō namō enutirdenu!

Look, the saying has come true for me:
'Looking for one thing, another too is found!'
Seeking to test Maḍivāḷa's way,
I've come upon
Your own precedent history;

In coming to make friends with your
Tradition, I have come to know
My own whole pedigree!
Achieving the dual union in the company
Of the great Seers, is now a fact!
Look you, Basavaṇṇa, therefore I always say
'Hail, O hail!' to Maḍivāḷa's feet,
Guhēśvara's Śaraṇa's.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರೊಡನೆ ಮಡಿವಾಳತಂದೆಗಳ ಮಹಾತ್ಮೆಯನು ನಿನ್ನಿಂದ ಕಂಡೆನೆಂದು ಕೊಂಡಾಡಿ ಹೇಳುತ್ತಿರಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಶ್ರೀಪಾದದ ಘನವನು ಚೆನ್ನಬಸವಣ್ಣ ತೋಱಿದನಾಗಿ ಅಱಿದು ಸುಖಿಯಾದೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvaroḍane Maḍivāḷatandegaḷa mahātmeyanu ninninda kaṇḍenendu koṇḍāḍi hēḷuttiralu, idakke Basavarājadēvaru Maḍivālatandegaḷa śrīpādada ghanavanu Cennabasavaṇṇa tōṟidanāgi aṟidu sukhiyādenendu binnaisuva prastāvada vacana:

The vacana which tells how, when Prabhudēva thus spoke to Lord Basavarāja in praise, saying: 'It is through you that I have seen Father Maḍivāḷa's magnanimity', Lord Basavarāja thereupon submitted: 'I have known and rejoiced in the glory of the holy feet of Father Maḍivāḷa because Cennabasavaṇṇa revealed it':

೪೭

ಅಯ್ಯಾ, ಎನ್ನ ಕಾಯದಲ್ಲಿ ಮಡಿವಾಳನ ತೋಱಿದ.
  ಎನ್ನ ಮನದಲ್ಲಿ ತನ್ನ ನಿಲವ ತೋಱಿದ.
  ಎನ್ನ ಅಱಿವಿನಲ್ಲಿ ನಿಮ್ಮ ತೋಱಿದ.
ಇಂತೀ ತ್ರಿವಿಧ ಸ್ವಾಯತವನೂ
  ಎನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿಸಿ ತೋಱಿದ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ, ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದಿಂದ
  ಮಡಿವಾಳನೆಂಬ ಪರುಷ ಸಾಧ್ಯವಾಯಿತ್ತೆನಗೆ !

ayyā, enna kāyadalli Maḍivāḷana tōṟida.
  enna manadalli tanna nilava tōṟida.
  enna aṟivinalli nimma tōṟida.

intī trividha svāyatavanū
enna sarvāṅgadalli pratiṣṭhisi tōṟida.
Kūḍalasaṅgamadēvayyā, Cennabasavaṇṇana karuṇadinda
Maḍivāḷanemba paruṣa sādhyavāyittenage!

In my body he revealed
Maḍivāḷa; and in my mind
His own high majesty;
You in my consciousness he revealed;
In all my being he made evident
This triple gain that came to me.

O Kūḍala Saṅgama Lord,
It's by Cennabasavaṇṇa's grace
I've been able to attain
This philosopher's stone
Called Maḍivāḷa!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಬಸವರಾಜದೇವರಿಗೆ ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Basavarājadēvaru nirūpisalu, idakke Cikkadaṇṇāyakaru ā Basavarājadēvarige koṭṭa pratyuttara:

When Lord Basavarāja spoke thus, the reply given by Cennabasavaṇṇa to him:

೪೮

ನಾನೊಂದ ತೋಱಲಱಿಯೆನು. ನಾನೊಂದ ಹೇಳಲಱಿಯೆನು.
ನಾನೊಂದ ಸ್ಥಲವಿಡಲಱಿಯೆನು. ನಾನೊಂದ ಕುಳವಿಡಲಱಿಯೆನು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಮಡಿವಾಳನ ನಿಲವ
ನಾನೆತ್ತ ಬಲ್ಲೆನು ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ?

nānonda tōṟalaṟiyenu. nānonda hēḷalaṟiyenu.
nānonda sthalaviḍalaṟiyenu. nānonda kuḷaviḍalaṟiyenu.
Kūḍalacennasaṅgamadēvaralli Maḍivāḷana nilava
nānetta ballenu hēḷā Saṅganabasavaṇṇā?

Nothing I know to show, nothing to tell;
Nought to formulate
His status or his character . . .
Tell me, Saṅgana Basavaṇṇa,
How can I know Maḍivāḷa's worth,
In Lord Kūḍala Cennasaṅgama?

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಮಡಿವಾಳತಂದೆಗಳ ಮಹಾತ್ಮೆಯನು ಕೊಂಡಾಡುತ್ತಿರಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರವ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru Maḍivāḷatandegaḷa mahātmeyanu koṇḍāḍuttiralu, idakke Maḍivāḷatandegaḷu Cennabasavarājadēvara stōtrava māḍuva prastāvada vacana :

The vacana which tells how, on Cennabasavaṇṇa praising the magnanimity of Father Maḍivāḷa, the latter thereupon paid a tribute to Lord Cennabasavarāja:

೪೯

ಅಹುದಹುದು, ಇಂತಿರಬೇಡವೆ ನಿರಹಂಕಾರ !
ಮಹಾಜ್ಞಾನಕ್ಕೆ ನಿರಹಂಕಾರವೆ ಶೃಂಗಾರ.
ನಿರಹಂಕಾರಕ್ಕೆ ಭಕ್ತಿಯೆ ಶೃಂಗಾರ.
ಭಕ್ತಿಗೆ ಬಸವಣ್ಣನೆ ಶೃಂಗಾರ.
ಬಸವಣ್ಣಂಗೆ ಚೆನ್ನಬಸವಣ್ಣನೆ ಶೃಂಗಾರ.
ಕಲಿದೇವರದೇವಾ, ಎನಗೆಯೂ ನಿನಗೆಯೂ ಚೆನ್ನಬಸವಣ್ಣನೆ ಶೃಂಗಾರ.

ahudahudu, intirabēḍave nirahaṁkāra !
mahājñānakke nirahaṁkārave śṛṅgāra.
nirahaṁkārakke bhaktiye śṛṅgāra.
bhaktige Basavaṇṇane śṛṅgāra.
Basavaṇṇaṅge Cennabasavaṇṇane śṛṅgāra.
Kalidēvaradēvā, enageyū ninageyū Cennabasavaṇṇane śṛṅgāra.

Ay, ay, should it not be like this—
This selflessness?
And selflessness is the grace
Of the Great Light;
And piety the grace
Of selflessness;
Basavaṇṇa is the grace
Of piety;
Cennabasavaṇṇa, the grace
Of Basavaṇṇa.
O Lord Kalidēva,
Cennabasavaṇṇa is the grace
Of you and me both.

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಮಹಾತ್ಮೆಯಂ ಪೊಗಳಲು. ಆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರವ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu Cikkadaṇṇāyakara mahātmeyaṁ pogaḷalu, ā Cikkadaṇṇāyakaru ā Maḍivāḷatandegaḷa stōtrava māḍida prastāvada vacana :

The vacana which tells how, on Father Maḍivāḷa thus praising the magnanimity of Cennabasavaṇṇa, the latter paid a tribute to Father Maḍivāḷa:

೫೦

ಅಘಟಿತಘಟಿತವೆಂಬ ಮಹಾಘನವ ಸಾಧಿಸುವರೆ?
ಮಡಿವಾಳನ ಕೃಪೆಯಿಲ್ಲದನ್ನಕ್ಕರ
ಎಂತಱಿಯಬಪ್ಪುದು ನಿಜಲಿಂಗೈಕ್ಯವನು?
ಎನ್ನ ಆರೂಢಿಯ ಅಱಿವಿಂಗೆ ನೀನೆ ಶೃಂಗಾರ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಮಡಿವಾಳನ ಕೈಯ ಸ್ವಾಯತವಾದೆನು ಕಾಣಾ ಪ್ರಭುವೆ.

aghaṭitaghaṭitavemba mahāghanava sādhisuvare?
Maḍivāḷana kṛpeyilladannakkara
entaṟiyabappudu nijaliṅgaikyavanu?
enna ārūḍhiya aṟiviṅge nīne śṛṅgāra.
Kūḍalacennasaṅgamadēvaralli
Maḍivāḷana kaiya svāyatavādenu kāṇā Prabhuve.

Could one attain the Great Supreme—
That impossible made possible?
Unless I had Maḍivāḷa's grace
How could I realise
Union with the Real Liṅga?
You alone are the grace
Of the peak of my consciousness.
Mark you, Prabhu:
I have come into the hands
Of Maḍivāḷa, in Lord Kūḍala Cennasaṅgama!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೃಪೆಯು ಎನಗೆ ಸಾಧ್ಯವ ಮಾಡಿಕೊಡಿ ಎಂದು ಪ್ರಭುದೇವರನು-ಪಾಪಸ್ತೆಯಂ ಮಾಡುವ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru nirūpisalu, idakke Maḍivāḷa-tandegaḷu Cikkadaṇṇāyakara kṛpeya enage sādhyava māḍi koḍi endu Prabhudēvaranupārasteyaṁ māḍuva vacana :

The vacana which tells how, on Cennabasavaṇṇa saying this, Father Maḍivāḷa thereupon implored Prabhudēva, saying: 'Make me attain the grace of Cennabasavaṇṇa':

೫೧

ಒಂದು ಕೈಯ ಬಯಲನೆನಗೆ ಕೊಟ್ಟನು.
ಒಂದು ಕೈಯ ಬಯಲ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ಕೊಟ್ಟನು.
ನೀವು ಬಂದಹರೆಂದು
ಎಂಟುಸಾವಿರ ವರುಷ ಒಗೆದೊಗೆದು ಬಿಳಿದು ಮಾಡುತ್ತಿದ್ದೆನು.
ಒಂದು ಬಿಳಿದ—ಬಸವಣ್ಣಾ, ನಿನ್ನ ಲಿಂಗಕ್ಕೆ ಕೊಡೆಂದು ಕೊಟ್ಟರೆ,
ಲಿಂಗಕ್ಕೆ ಕೊಡಲೊಲ್ಲದೆ ತಲೆಯ ಸುತ್ತಿಕೊಂಡನು.
ಮಡಿಯ ಕೂಲಿಯ ಬೇಡಹೋದರೆ,
ಬಿಳಿದ ಹಱಿದು ಎನ್ನ ಮೇಲೆ ಬೀಸಾಟನು.
ನೀನುಟ್ಟ ಬೀಳುಡಿಗೆಯ
ಚೆನ್ನಬಸವಣ್ಣನ ಕೈಯಲ್ಲಿ ನಿರಾಳವನೆನಗೆ ಕೊಡಿಸಾ ಪ್ರಭುವೆ.
ಕಲಿದೇವರದೇವಾ.

ondu kaiya bayalanenage koṭṭanu.
ondu kaiya bayala Cennabasavaṇṇaṅge koṭṭanu.
nīvu bandaharendu
eṇṭusāvira varuṣa ogedogedu biḷidu māḍuttiddenu.
ondu biḷida—Basavaṇṇā, ninna liṅgakke koḍendu koṭṭare,
liṅgakke koḍalollade taleya suttikoṇḍanu.
maḍiya kūliya bēḍahōdare,
biḷida haṟidu enna mēle bīsāṭanu.
nīnuṭṭa bīḷuḍigeya
Cennabasavaṇṇana kaiyalli nirāḷavanenage koḍisā Prabhuve,
Kalidēvaradēvā.

With one hand did he give
The Void to me;
And with another, gave
To Cennabasavaṇṇa.
In the hope that you would come,
I washed and washed,

Eight thousand years,
To make it white.
Giving one piece of white, I said,
'Basavaṇṇa, take this
For thy Liṅga's sake';
But refusing to give it
To Liṅga, he wrapped it
About his head.
On going to demand
The washing-wage
He tore the piece of white
And flung it back to me.

O Prabhu, pray see
That serenity is given to me
At Cennabasavaṇṇa's hands,
Which is
The clothes you have worn
And cast off, O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಆ ಮಡಿವಾಳತಂದೆಗಳೊಡನೆ ನುಡಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Maḍivāḷatandegaḷu nirūpisalu, idakke Cikkadaṇṇāyakaru ā Maḍivāḷatandegaḷoḍane nuḍida pratyuttara:

When Father Maḍivāḷa spoke thus, the reply thereto spoken by Cennabasavaṇṇa to Father Maḍivāḷa:

೫೨

ನರಸುರಾದಿಗಳೆಲ್ಲರೂ ನಿಮ್ಮ ಹೊಳೆಯಲ್ಲಿದ್ದರು.
ಮನು ಮುನಿ ಯತಿ ವ್ರತಿಗಳೆಲ್ಲರೂ ನಿಮ್ಮ ತೋಹಿನೊಳಗಿದ್ದರು.
ಗಂಗೆವಾಳುಕರೆಲ್ಲರೂ ನಿಮ್ಮ ಮಡಿಯೊಳಡಗಿದರು.
ಗಂಗೆ ಗೌರಿವಲ್ಲಭರೆಲ್ಲರು,
ಚತುರ್ಮುಖ ಪಂಚಮುಖ ಷಣ್ಮುಖ ದಶಮುಖರೆಲ್ಲರೂ
ನಿಮ್ಮ ಮಡಿಯ ಗಳಿಗೆಯೊಳಡಗಿದರು.
ಲೋಕಾದಿಲೋಕವೆಲ್ಲವು ನಿಮ್ಮ ಕುಕ್ಷಿಯೊಳಗು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ನಿಮ್ಮ ನಿರಾಳದ ಪ್ರಸಾದದಿಂದ ನಿರವಯದ ಹಾದಿಯ ಕಂಡೆನಲ್ಲದೆ,
ನಿಮ್ಮಿಂದಲಾನು ಘನವೆ ಮಡಿವಾಳಮಾಚಯ್ಯಾ?

narasurādigaḷellarū nimma hoḷeyalliddaru.
manu muni yati vratigaḷellarū nimma tōhinoḷagiddaru.
gaṅgevāḷukarellarū nimma maḍiyoḷaḍagidaru.
Gaṅge Gourivallabharellaru,
caturmukha pancamukha ṣaṇmukha daśamukharellarū
nimma maḍiya gaḷigeyoḷaḍagidaru.
lōkādilōkavellavu nimma kukṣiyoḷagu.
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
nimmá nirāḷada prasādadinda niravayada hādiya kaṇḍenallaḍe,
nimmindalānu ghanave Maḍivāḷamācayyā?

Men and angels were hidden in your river;
Manus and monks, ascetics and men with vows
Were hidden in your water; beings numberless
As Gaṅgā sands were hidden in your washing;
Lords of Gaṅgā and Gauri all—
Four-faced, five-faced,
Six-faced, ten-faced,
Were hidden in the folds of your washing;
Worlds upon worlds were hid
Within your belly.

Let Kūḍala Cennasaṅgama bear witness,
I saw the path of the Impartite
By the grace of Thy serenity.
So, how am I greater than you are,
Maḍivāḷa Mācayya?

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳು ಆ ಬಸವರಾಜದೇವರನು ಚೆನ್ನಬಸವರಾಜದೇವರನು ಪ್ರಭುದೇವರನು ಸ್ತೋತ್ರವ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru nirūpisalu, idakke Maḍivāḷatandegaḷu ā Basavarājadēvaranu Cennabasavarājadēvaranu Prabhudēvaranu stōtrava māḍida prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa speaking thus, Father Maḍivāḷa thereupon paid a tribute to Lord Basavarāja, Lord Cennabasavarāja and Prabhudēva:

೫೩

ಎನ್ನಂಗದಾಚಾರದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣನ ಕಂಡೆನು.
ಎನ್ನ ಮನದ ಅಱಿವಿನಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನ ಕಂಡೆನು.
ಎನ್ನ ಭಾವದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ
ಅಲ್ಲಮ ಪ್ರಭುದೇವರ ಕಂಡೆನು.
ಎಲೆ ಕಲಿದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರ ಘನವನು ಎನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ ಕಂಡು
ನಮೋ ನಮೋ, ಎನುತಿರ್ದೆನಯ್ಯಾ !

ennaṅgadācāradalli Saṅganabasavaṇṇana kaṇḍenu.
enna manada aṟivinalli Cennabasavaṇṇana kaṇḍenu.
enna bhāvada koneya moneya mēle
Allama Prabhudēvara kaṇḍenu.
ele Kalidēvayyā,
nimma śaraṇara ghanavanu enna sarvāṅgadalli kaṇḍu
namō namō, enutirdenayyā!

Saṅgana Basavaṇṇa I found
In my body's acts;
Cennabasavaṇṇa I found
In my mind's consciousness;
Allama Prabhu I found
On the summit of my will.

Finding thy Śaraṇas' majesty
In all my being, I
Say Hail, O hail!
O Lord Kalidēva!

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಿಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರ ಮಡಿವಾಳಯ್ಯಗಳ ಸಂಪಾದನೆಗಂ
ನವಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೬೧೯ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Prabhudēvara Maḍivāḷayyagaḷa saṁpādanegaṁ
navamōpadēśaṁ samāptaṁ
antu vacana 619kkaṁ maṅgaḷamahā
Śrī

Thus ends
the ninth of the mystic discourses
of the *Śūnyasaṁpādane*
— Chapter on Prabhudēva and Maḍivāḷayya —
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 619.

X

INTRODUCTION

to the

SAṀPĀDANE

Concerning the Bestowal of Grace by the Guru on Siddharāmayya

The opening verse, as usual, gives us the gist of the Saṁpādane, which tells how Cennabasavaṇṇa initiated Siddharāmayya in the Liṅga lore.

We would do well to hold before our mind's eye the august assemblage of śaraṇas met to discuss the deepest problems. As Gūḷūra Siddhavīraṇṇa tells us in the prose introduction to V. No. 18, they are as many as seven hundred and seventy. The term 'asaṅkhyāta mahāgaṇaṅgaḷu' which we frequently come across in the body of the text not only points to the size of the assembly but also tells us of the status of the śaraṇas participating in discourses covering the whole gamut of life. Of these Prabhudēva, Basavaṇṇa, Cennabasavaṇṇa, Maḍivāḷa Mācayya and a few others are the leading lights.

We may recall Prabhudēva's visit to Sonnalāpur (present Sholapur). Prabhudēva has promised Siddharāmayya (SS, Vol. I. Ch. III. V. 138) to get from Basavaṇṇa the explanation of the Karasthala, i. e. Iṣṭa-Liṅga, which embodies in itself the Ṣaḍusthala, or the six stages. But, somehow, Siddharāmayya has not had a chance to discuss the Karasthala with Basavaṇṇa, though some days seem to have elapsed since his arrival with Prabhudēva at Kalyāṇa. Prabhudēva has, meanwhile, had to discuss with Basavaṇṇa, Cennabasavaṇṇa, Maruḷuśaṅkaradēva and Maḍivāḷayya the deeper aspects of metaphysical thinking and mystical experience.

Siddharāmayya now finds the time opportune to get to know the origin and nature of Iṣṭa-Liṅga. His mind is seething with

problems. What is Liṅga? What is Aṅga? Are they different entities and, if so, what is the relationship between them? Or are they identical? Is the body Liṅga or is it the Liṅga on the palm? Are vital breath and knowledge the Liṅga, or is it that which they are invested with? And how is it that the Liṅga on the palm penetrates the vital breath within?

Siddharāmayya seems to have been more of an introvert than an extravert. His whole life at Sholapur had been dedicated to contemplation, meditation and yōgic trances and he was therefore styled Śivayōgi Siddharāmayya. He was either unfamiliar with, or indifferent to, the idea of Iṣṭa-Liṅga. And this has become a problem for him.

Here Prabhudēva requests Basavaṇṇa to reveal the true, original nature of Iṣṭa-Liṅga, which according to Prabhudēva is the abode of eternal silence, the unknown and the incomprehensible, 'not born of parents'. Prabhudēva's intention seems to be that the solution of this riddle would answer all Siddharāmayya's doubts.

The śaraṇas simply cannot think of a person without the Iṣṭa-Liṅga accompanying Prabhudēva and entering their assembly. On the other hand, Basavaṇṇa, humility incarnate that he is, declines to offer any opinion, though he makes bold to say that he cannot approve of Siddharāmayya's way of life.

Siddharāmayya, however, seems to be so impressed by the śaraṇa way of life that he seems determined to receive all he can from the śaraṇas: even a short stay with them has brought him immense spiritual experience; his ignorance has disappeared in their company; his mind, moreover, is completely absorbed in Maḍivāḷayya. This, however, sounds rather odd to Cennabasavaṇṇa. How can one, he asks, feel at one with a śaraṇa like Maḍivāḷayya, without the Iṣṭa-Liṅga on his person? How can one, without it, attain to the experience of Prāṇa-Liṅga in which one's mind is completely lost? Can one have the infinite bliss without wearing the Iṣṭa-Liṅga? With such a faulty foundation one can never attain to the ineffable experience of Bhāva-Liṅga. The triple body—the gross, the subtle and the causal—known in Vīraśaiva terminology as tyāgāṅga, bhōgāṅga and yōgāṅga, must possess the triple Liṅga: Iṣṭa-, Prāṇa- and Bhāva-Liṅga. Just as one cannot live without any one of these bodies,

so a true śaraṇa cannot do without any one of these Liṅgas. If the vital breath and the spirit, or Bhāva, have Prāṇa-Liṅga and Bhāva-Liṅga as objects of their worship, why should the body go without its worship? Why should it not have the Iṣṭa-Liṅga, so that the round of worship of Liṅga is completed?

To Siddharāmayya's plea that the trinity of body, mind and will has resolved into one and with it the threefoldness of Liṅga, and that in the experience of the Divine there is no 'within' and 'without', Cennabasavaṇṇa retorts that the very thought of asserting or negating the threefoldness both of aṅga and of Liṅga suggests that one has not established relationship with Prāṇa-Liṅga. Siddharāmayya, however, relies on his own experience: though he has body, mind and will, they do not really exist for him. It would seem he is completely free from the earthly nature. The sense of 'I' and 'You' no longer exists for him.

Prabhudēva intervenes at this point in support of Siddharāmayya's stand: what need of the Iṣṭa-Liṅga—a mere symbol—for Siddharāmayya, through whom the very Liṅga breathes? What need of outward worship for a consciousness illumined by the Light Divine? Why set boundaries of duplicity or triplicity for one who has transcended all bounds? Does one who can walk across the ocean need a boat? What need of a stick for one who can scale the skies?

To this Cennabasavaṇṇa replies: Even supposing that Liṅga breathes through him, does it express itself in his outward actions? And what are these actions directed to? And is the inner Light in him capable of being transformed as outward activity? The very existence of the individual as body, life and spirit betrays the boundaries he has set himself. And what is the meaning of these natural boundaries? Have they any meaning at all for a complete being? If they have, each must find its proper fulfilment.

Cennabasavaṇṇa continues: The kite may fly in the air but it needs must have a controlling string down below. One may be brave enough, but must have a weapon to fight with. One may fly in the air, but how long can one remain suspended in it? One must come down to earth at last. One can never have a complete experience (*nissaṅga anubhāva*) of Bhāva-Liṅga or Prāṇa-Liṅga unmindful of the body and its demands.

Here Prabhudēva intervenes. When Siddharāmayya's body, mind and spirit have themselves become the formless Liṅga, where is the need for this form, this symbol? When you are the Liṅga itself, would the Liṅga symbol serve any purpose? Should the sun's house be lighted by a lamp?

Cennabasavaṇṇa replies: What else is this symbol on the palm but the form of Para-Brahma? If this form, representing the manifest cosmos through which the same Brahma breathes, can be compared to solidified ghee, the formless Brahma is as liquefied ghee: two modes of one and the same thing, whether *sākāra* or *nirākāra*. And the experience of both modes is essential for a śaraṇa. Love dreams are no substitute for love; you cannot live forever in dreamland.

But Cennabasavaṇṇa will not rest there. He would elicit the opinions of the other śaraṇas. Mōḷigeya Mārayya and all others favour Cennabasavaṇṇa's stand:

1. Mōḷigayya:

i. Without Iṣṭa-Liṅga one cannot be united to Prāṅa-Liṅga (V. No. 18).

ii. Just as we crush sesamum to get oil, so should we 'press' (i.e. worship) Iṣṭa-Liṅga to realise Prāṇa-Liṅga (V. No. 20).

iii. He alone can be said to have union with Prāṇa-Liṅga who has experienced union with its manifested form (V. No. 19).

2. Dāsimayya:

As Prāṇa-Liṅga is the divine light shining on the Prāṇa, the Iṣṭa-Liṅga likewise shines on the palm. If you want to reach up to the limitless, you must tread the path carved in the limited (V. No. 21).

3. Mēṟemiṇḍadēva:

The wearing of Iṣṭa-Liṅga on the body is absolutely necessary for realising the Prāṇa-Liṅga. And to be united to the Divine through action, i.e. Kriyānubhāva, is also necessary (V. No. 22).

4. Uriliṅgapeddaṇṇa:

Do not run after the Formless when the Teacher has transformed the Formless into form and transplanted it

to your palm. The Divine Liṅga, wherever it be, is one and indivisible, and its worship, both inner or outer, is one and continuous. There is no gap or break, either in the Divine or in its worship (V. No. 23).

5. **Rāyasada Mañcaṇṇa:**

The Iṣṭa-Liṅga is, as it were, the mouth through which one must 'eat' (or enjoy) the Divine. The outer symbol is a precondition of the inner experience (V. No. 14).

6. **Amugidēvayya:**

Action is as important as knowledge. Realisation through action and realisation through knowledge are each absolutely essential for a synthetic experience. Knowledge without action is lame; action without knowledge is blind. To reach the journey's end one requires both legs and eyes (V. No. 26).

This is the consensus of the śaraṇas; they deprecate Siddharāmayya's attitude. On the other hand, Cennabasavaṇṇa expresses his annoyance with Prabhudēva for bringing Siddharāmayya with him. Should a śaraṇa mix with one without the Liṅga on his person? Why should the *bahiraṅga*, i.e. the outer body, not have the Liṅga on it? For without it all its activities would be unholy. When you try to divinise the inner being, why not divinise the outer? If your inner being is a devotee, why keep the outer body a heathen? At the same time, Basavaṇṇa, Cennabasavaṇṇa and all the other saints condemn the eightfold Yōga so far practised by Siddharāmayya. Prabhudēva can now make the absolute necessity of Iṣṭa-Liṅga clear to Siddharāmayya: it is like adding to light a greater light, he says.

Siddharāmayya at last feels guilty of his ignorance and his folly. He condemns his former practice of Śaivayōga and the activities that had ensued from it. He had built temples and dug tanks and wells, which had earned him the reputation of a philanthropic worker. But to what end? Was it not all ignorance binding him to the round of births? He is now fully convinced that his past life was a tale of vanity and futility. He feels as if he were a helpless child, completely lost without the protection of the śaraṇas. He now realises that the śaraṇas

alone could get him out of the tangle of Karma; they are as Śiva himself, whose grace alone could bring him salvation. His heart's deepest desire is now to be admitted to the Śaraṇa fold. The company of the śaraṇas is, as it were, a matter of life and death to him. He prays Prabhudēva, again and again, to obtain for him the grace of the śaraṇas and initiation at their hands. He has now a clear idea of the difference between vaunting Advaita, on the one hand, and, on the other, Sadbhakti and Sadācāra, which lead one to Prasāda and the many great things which constitute the Śaraṇa way of life.

Quick to realise this change of heart, Prabhudēva advises Siddharāmayya to take the Iṣṭa-Liṅga initiation. And why? The Real is out of the reach of meditation. No yōga can reach up to the all-embracing Reality. That is possible only through Iṣṭa-Liṅga, which is but dṛṣṭaliṅga, or visible Liṅga. When this Liṅga is as plain as the palm of your hand, why seek it within in vain? Do not seek for the Real in your heart, or between the eyebrows, or even in the Brahmarandhra. Do not limit it to an existence within you. Do not run after the Scriptures and for ever wander in search of the Truth. The Scriptures never found the Real; it is Experience, direct and immediate, that has reached the Reality. Moreover, Prabhudēva instances himself as one who attained to the Reality through the Iṣṭa-Liṅga, which he got from his teacher Animiṣayya. He dilates on the transformation brought about by the Iṣṭa-Liṅga in himself. His body, mind and breath, his will and heart, his within and without, have all become Liṅga. His human nature is wholly transmuted into the divine nature. At this point, Amugidēvayya supports Prabhudēva's stand. Is not a bhakta infinitely superior to all such as have conquered thirst and hunger, achieved eightfold *śuddhi*, worked miracles and taken their abode in Kailāsa? A bhakta, born anew in the hands of the Guru, is a rare thing. His threefold body invested with the threefold Liṅga and his whole being suffused with the Divine, a bhakta is the offspring of the Guru's grace.

When Siddharāmayya is found ready for the Iṣṭa-Liṅga, Prabhudēva requests Cennabasavaṇṇa to bestow on him the initiation that shall qualify him for practice of Ṣaṭsthala. Cennabasavaṇṇa agrees.

Nature of Dīkṣā:

The nature and process of Dīkṣā is said to be mainly threefold and, in its details, twenty-one-fold; and without it no human being is admitted into the Divine Life. The first condition for such admission is that one is freed from one's earthly nature in body, life and mind. This is what the Teacher does for the disciple. And then, by what are known as the Vēdhā, Mantra and Kriyā Dīkṣā, the Guru unlocks the mind and spirit, the life and the body, of the śiṣya. The latter now comes to see the Divine eye to eye, in spirit, life and body, and the impossible has now become possible for him. The incomprehensible has been brought into the range of comprehension. The unknowable is within the reach of knowledge. The unseeable can now be seen with one's own eyes. The inapprehensible is brought to the śiṣya's palm. The teacher has eradicated the boundaries that divide the human being into the inner and the outer. All is one vast continuum of existence, consciousness and bliss, one and indivisible. The Teacher has led his disciple towards Life beyond birth and death, towards beatitude beyond the twin shades of pleasure and pain, towards the eternal existence, mother of all existences. In a word, the śiṣya, or Guru-putra, is kindled with the Light Divine of which the Guru himself is an embodiment. However, all this cannot be achieved overnight. The teacher has set the disciple on the path; it is up to the disciple to make towards the goal.

Transformation of Siddharāmayya:

Siddharāmayya's account of the process of initiation and the enumeration of his experiences makes a graphic picture of the transformation brought about by the threefold Liṅgadhāraṇa (Pr. to V. 50). He can now clearly see the futility of the *abhyāsayōga* he had practised, in contrast with the Śivayōga or ṣaḍaṅgayōga practised by the śaraṇas.

Pride or egoism and all other impurities have been washed off. The actions (Karma) which are responsible for rebirth have been eradicated. The veil of Māyā, or illusion, which shuts man from awareness of his real nature, has been rent asunder.

Cennabasavaṇṇa, the great Teacher, who is, according to Siddharāmayya, none else than Kapilasiddhamallikārjuna Himself, gave Siddharāmayya the Kriyāliṅga, or Iṣṭa-Liṅga. How did this

microcosm Liṅga descend to the palm? How and wherefrom did it come? And what is its original nature?

The Sun abides
Within the two-and-thirty filaments
Of the eight-petalled lotus of the heart.
Within the Sun's core dwells the Moon.
In the Moon's centre is the abode of Fire.
Dwells Splendour in the heart of Fire.
Right Knowledge dwells
In the Splendour's core,
And in that core the Conscious Self.
Within the heart of the Conscious Self
Dwells the Supreme
In form of Intellectual Light...
Laying his hand
Upon the crown of my illumined body,
And giving a form to this Supreme
Within my senses, mind and will,
Cennabasavaṇṇa revealed it to my eyes
And gave the Liṅga into my hand.

It is the Teacher that gave form to the formless, the timeless and eternal, the Light of all lights (V. 83) and brought it down to the disciple's palm. Who else could do this but the Liṅga Itself in the form of the Guru? Siddharāmayya's words, "The Guru is he to the triple world, this Kapilasiddhamallikārjuna" express the bare truth.

But Cennabasavaṇṇa has probed further into the mystery of Liṅga. What is Liṅga, then? According to Cennabasavaṇṇa, the syllables *li* and *ga* with the 'bindu' between them represent the Absolute, the Conscious Energy, and the Divine Sport. It is this Absolute that, according to Siddharāmayya, has taken form and come to the body as Iṣṭa-Liṅga. The same Liṅga has come 'to the hand' of Prāṇa in the form of Prāṇa-Liṅga and 'to the hand' of knowledge in the form of Bhāva-Liṅga. This miracle has been brought by his Guru Cennabasavaṇṇa through what is called the Vēdhā Dīkṣā, also known as *hastamastaka saṁyōga*, or head-and-hand contact. In Vacana No. 55, the idea becomes clearer. Through the head-and-hand contact, as Siddharāmayya

reports, the Paraśiva, or the resplendent Mahāliṅga, took various forms proper not only to the mind and the will—which are the same as Prāṇa and Jñāna in Vīraśaiva terminology—but also to the inner and the outer sense-organs, and was then delivered to the hand. There is no part of a bhakta's being which is without the living touch of Paraśiva. This conception of Aṅga and Liṅga and their mutual relationship seems to be unique in the history of religion. Man's mission on earth seems to find its fulfilment in the descent of the Divine into man through this manner of initiation. His whole being seems to reach its consummation. Siddharāmayya's utterances: (1) The expanse of the world has diminished and has become subject to the embrace of my being. Now I am outside the world because I am free from birth and death; (2) The teacher has placed me in the hands of Liṅga and the Liṅga in my palm. Can there be darkness in the vast effulgence? I have become Thy form. Is there anything impossible for me?—bear witness to his personal experience that Man finds his fulfilment in God alone.

Siddharāmayya expresses his gratitude to his spiritual Teacher Cennabasavaṇṇa, to Prabhudēva who was mainly responsible for getting him entry into the Iṣṭa-Liṅga lore and the Ṣaṭstala path, and above all to Basavaṇṇa who, perhaps, helped him achieve consubstantial union with Liṅga by his own language of silence and practice.

ದಶವೋಪದೇಶ

ಸಿದ್ಧರಾಮೇಶ್ವರನ ಗುರುಕರುಣ

ಶಿವಯೋಗಿ ಸಿದ್ಧರಾಮುಗೆ
ಅವಿರಳ ಶಿವಲಿಂಗದೀಕ್ಷೆಯುಂ ಸಂತಸದಿಂ
ಭಾವಿಯುಜೀರಿಯೆ ಚೆನ್ನಬಸವಂ
ತವೆ ಇತ್ತುದ ಪೇಳ್ವೆ ಶರಣಜನ ಮುದವೆಯ್ದಲ್

DAŚAMŌPADĒŚA

Siddharāmēśvarana gurukaruṇa

śivayōgi Siddharāmage
aviraḷa śivaliṅgadīkṣeyaṁ santasadiṁ
bhuviyaṟiye Cennabasavaṁ
tave ittuda pēḷve śaraṇajana mudaveydal

THE TENTH LESSON

Bestowal of grace by the Guru on Siddharāmayya

I tell, for the śaraṇas' joy,
That the world may know it,
How Cennabasavaṇṇa gladly bestowed
The integral Śivaliṅga initiation
On Śivayōgi Siddharāma.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಪುರಾತನರು ಮಹಾನುಭಾವಗೋಷ್ಠಿಯಂ ಮಾಡುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದಲ್ಲಿ. ಪರಶಿವಯೋಗೀಶ್ವರನಪ್ಪ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಕೂಡೆ, ನೀವು ನಿಮ್ಮ ಕರಸ್ಥಲದ ಲಿಂಗದ ನಿಜವ ಬಸವರಾಜದೇವರಿಂದ ಹೇಳಿಸಿಹೆವೆಂದು ಕರೆದುಕೊಂಡು ಬಂದಿರಿ. ಆ ಲಿಂಗದ ನಿಜಮಂ ಎನಗೆ ನಿರೂಪಿಸೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru Cennabasavarājadēvaru Maḍivāḷamācitandegaḷu mukhyavāda asaṅkhyāta mahāpurātanaru mahānubhāvagōṣṭhiyaṁ māḍuttirpa prastāvadalli, paraśivayōgiśvaranappa Siddharāmayyadēvaru Prabhudēvara kūḍe, nīvu nimma karasthalada liṅgada nijava Basavarājadēvarinda hēḷisihevendu karedukoṇḍu bandiri. ā liṅgada nijamaṁ enage nirūpisendu binnaisuva prastāvada vacana:

For example, on the occasion when innumerable great Ancients, Prabhudēva, Lord Basavarāja, Lord Cennabasavarāja and Father Maḍivāḷa chief among them, held discourses on the mystic experience, Lord Siddharāma, the great Śivayōgi, remarked to Prabhudēva, 'You have brought me that I may have the truth of the Liṅga on your palm explained through Basavarāja.' This is the vacana which says, 'Explain to me the truth of that Liṅga.'

೧

ಅಯ್ಯಾ, ಕಾಯ ಲಿಂಗವೊ? ಕಾಯದಲ್ಲಿ ಸಾರಿಪ್ಪ ಲಿಂಗ ಲಿಂಗವೊ?
ಪ್ರಾಣ ಲಿಂಗವೊ? ಪ್ರಾಣದಲ್ಲಿ ಸಾರಿಪ್ಪ ಲಿಂಗ ಲಿಂಗವೊ?
ಜ್ಞಾನ ಲಿಂಗವೊ? ಜ್ಞಾನದ ಮೊನೆಯಲ್ಲಿ ಬೆಳಗುವ ಲಿಂಗ ಲಿಂಗವೊ?
ಲಿಂಗ ಪ್ರಾಣ, ಪ್ರಾಣ ಲಿಂಗವೆಂತೆಂದಱಿಯೆನು.
ನಿಮ್ಮ ಕಾಯದ ಕರಸ್ಥಲವ ಸಾರಿದ ಲಿಂಗ
ಪ್ರಾಣದೊಳಗೆ ವೇದ್ಯವಾದ ಪರಿಯನುಪದೇಶಿಸಿ
ಕೃಪೆಯ ಮಾಡಾ ಪ್ರಭುವೆ. ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

ayyā, kāya liṅgavo? kāyadalli sārippa liṅga liṅgavo?
prāṇa liṅgavo? prāṇadalli sārippa liṅga liṅgavo?
jñāna liṅgavo? jñānada moneyalli beḷaguva liṅga liṅgavo?
liṅga prāṇa, prāṇa liṅgaventendaṟiyenu.
nimma kāyada karasthalava sārida liṅga

prūnadoḷage vēdyavāda pariyanupadēśisi
kṛapeya māḍā Prabhuve, Kapilasiddhamallikārjunā.

O Sir, is body Liṅga, or as you say
The Liṅga come thereon?
Is the soul Liṅga, or as you say
The Liṅga come thereon?
Is knowledge Liṅga, or as you say
The Liṅga glowing on its tip?
I know not how
Liṅga is soul and the soul Liṅga...
O Prabhu, do me the grace and teach
The way the Liṅga that resides
Upon your body's palm
Has pierced the soul,
O Kapilasiddhamallikārjuna!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಬೆಸಗೊಳಲು, ಆ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಹೇಳೆಂದು ಬಸವರಾಜದೇವರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Prabhudēvara besagoḷalu, ā Prabhudēvaru Siddharāmayyadēvarige hēḷendu Basavarājadēvara besagoṁba prastāvada vacana:

The vacana which tells how, on Lord Siddharāma asking Prabhudēva, the latter requested Lord Basavarāja to explain it to Lord Siddharāma:

೧

ಒಂದೂ ಇಲ್ಲದ ಬಿಂದುವ. ತಂದೆ ಇಲ್ಲದ ಕಂದನ,
ಮಾತೆ ಇಲ್ಲದ ಜಾತನ, ಗಮನವಿಲ್ಲದ ಗಮ್ಯನ.
ಮೂವರರಿಯದ ಮುಗ್ಧನ ಠಾವ ತೋರಿಸಾ –
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣಾ.

ondū illada binduva, tande illada kandana,
māte illada jātana, gamanavillada gamyana,
mūvarariyada mugdhana ṭhāva tōrisā—
Guhēśvaraliṅgadalli Saṅganabasavaṇṇā.

Creation's Seed with not a thing,
Child without father, a motherless birth,
Gait without going, the innocent
Not known to the Three—
Point to him where this could be found,
In Guhēśvaraliṅga,
O Saṅgana Basavaṇṇa!

ಇಂತು ಪ್ರಭುದೇವರು ಮಹಾಘನವಪ್ಪ ಇಷ್ಟಲಿಂಗದ ನಿಲವ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕುಱಿತು ಬಸವರಾಜದೇವರ ಬೆಸಗೊಳಲು, ಆ ಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿಲ್ಲದುದನಱಿದು, ಪ್ರಭುದೇವರಿಗೆ ನಮಸ್ಕಾರವ ಮಾಡುವ ಮುಖದಲ್ಲಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru mahāghanavappa iṣṭaliṅgada nilava Siddharāmayyadēvara kuṟitu Basavarājadēvara besagoḷalu, ā Basavarājadēvaru Siddharāmyyadēvara aṅgada mēle liṅgavilladudanaṟidu, Prabhudēvarige namaskārava māḍuva mukhadalli nirūpisida prastāvada vacana:

Thus the vacana which tells how Prabhudēva, having asked Lord Basavarāja about the stature of Iṣṭa-Liṅga, the Great Supreme, for Lord Siddharāma's sake, Lord Basavarāja, knowing that there was no Liṅga on Lord Siddharāma's person, described it while making salutation to Prabhudēva:

೩

ಎನ್ನ ಕಾಯದ ಕರಸ್ಥಲದಲ್ಲಿ ಅಲ್ಲಮಪ್ರಭುದೇವರ ಕಂಡೆನು.
ಎನ್ನ ಮನದ ಕರಸ್ಥಲದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನ ಕಂಡೆನು.
ಎನ್ನ ಅಱಿವಿನ ಕರಸ್ಥಲದಲ್ಲಿ ಮಡಿವಾಳಯ್ಯನ ಕಂಡೆನು.
ಒಳಗು ಹೊಱಗು. ಹೊಱಗೊಳಗೆಂಬ ಭೇದವನಱಿಯದೆ ಇದ್ದೆನು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ.
ನಿಮ್ಮ ಶರಣರು ಎನ್ನ ಪಾವನವ ಮಾಡಿದ ಪರಿಣಾಮವ
ಅಂತಿಂತೆನಲಮ್ಮದೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

enna kāyada karasthaladalli Allamaprabhudēvara kaṇḍenu.
enna manada karasthaladalli Cennabasavaṇṇana kaṇḍenu.
enna aṟivina karasthaladalli Maḍivāḷayyana kaṇḍenu.

ōḷagu hoṟagu, hoṟagoḷagemba bhēdavanaṟiyade iddenu.
Kūḍalasaṅgamadēvayyā,
nimma śaraṇaru enna pāvanava māḍida pariṇāmava
antintenalammade namō namō enutirdenu.

In my body's palm
I saw Allama Prabhu;
In the palm of my mind
I saw Cennabasavaṇṇa.
In the palm of my consciousness
I saw Lord Maḍivāḷa.

I never knew the difference
Between within and without,
Between without and within.

O Kūḍala Saṅgama Lord,
Powerless to say
This way, that way
Of the peace effected in me
By your śaraṇas'
Sanctification,
I have said and said
'Hail, O hail!', O Lord
Kūḍala Saṅgama!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಅಂಗ ಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದಿದ್ದರೆ ಎನ್ನ ಮನ ಒಪ್ಪದೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Siddharāmayyadēvarige aṅga liṅga sambandhavilladiddare enna mana oppadendu binnaisida prastāvada vacana:

The vacana which tells how Lord Basavarāja submitted that his heart was not pleased that there was no aṅga-Liṅga relation in Lord Siddharāma:

೪

ಸಮಯವಿರುದ್ಧಕ್ಕಂಜಿ ವಿನಯವ ನುಡಿವೆ.
ಕೊಂದರೆ ಕೊಲ್ಲು, ಕಾಯ್ದರೆ ಕಾಯಿ.
ಎನ್ನವರೆಂದು ಮನ ಒಡಿಯದು ಕೂಡಲಸಂಗಮದೇವಾ.

samayaviruddhakkañji vinayava nuḍive.
kondare kollu, kāydare kāyi.
ennavarendu mana hiḍiyadu Kūḍalasaṅgamadēvā.

Afraid of opposition to the Faith,
I speak in modesty...
Slay me if slay you would,
Save me if you would save.
My heart rejects such to be mine,
O Lord Kūḍala Saṅgama.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ಪ್ರಭುದೇವರ ಕೂಡೆ ಮಡಿವಾಳನೆಂಬ ಪರಬ್ರಹ್ಮವ ಎನ್ನಂತರಂಗದಲ್ಲಿ ಕಂಡು, ಮನ ಮಗ್ನನಾಗಿಪ್ಪೆನೆಂದು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Prabhudēvaroḍane binnaisalu, Siddharāmayyadēvaru ā Prabhudēvara kūḍe Maḍivāḷanemba parabrahmava ennantaraṅgadalli kaṇḍu, mana magnanāgippenendu binnaisida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja submitted thus to Prabhudēva, Lord Siddharāma submitted to the latter saying, 'Having seen in my heart the Parabrahma named Maḍivāḷa, I have been in ecstasy':

೫೫

ಬೆಳಗು ಬೆಳಗು ಹಳಚುವಲ್ಲಿ, ಕತ್ತಲೆ ಉಳಿಯಬಲ್ಲುದೆ ಅಯ್ಯಾ?
ಶರಣರು ಶರಣರು ಮಹಾನುಭಾವಗೋಷ್ಠಿಯಂ ಮಾಡುವಲ್ಲಿ,
ಸಂಗದೊಳಿರ್ದವರ ಅಜ್ಞಾನವಳಿದು ನಿಜವನೈದುವರಯ್ಯಾ!
ನಿಮ್ಮ ಮಹಾನುಭಾವದ ಸೋಂಕಿನ ಸೆಱಗಿನೊಳಗಿರ್ದು,
ನಾನು ಪರಮಸುಖಿಯಾಗಿ ಮಡಿವಾಳನ ಪಾದದಲ್ಲಿ
ಮನಮಗ್ನನಾದೆನು ಕಾಣಾ ಪ್ರಭುವೆ, ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

beḷagu beḷagu haḷacuvalli, kattale uḷiyaballude ayyā?
śaraṇaru śaraṇaru mahānubhāvagōṣṭhiyaṁ māḍuvalli,
saṅgadoḷirdavara ajñānavaḷidu nijavanaiduvarayyā!
nimma mahānubhāvada sōṅkina seṟaginoḷagirdu,
nānu paramasukhiyāgi Maḍivāḷana pādadalli
manamagnanādenu kāṇā Prabhuve, Kapilasiddhamallikārjunā.

When light strikes light
Can darkness stay, good Sir?
When śaraṇa with śaraṇa holds
Mystic discourse, their ignorance
Who keep their company, dissolves
And they attain Reality!
Rejoicing in the contact of the hem
Of your sublime experience,
My heart is rapt within the feet
Of Maḍivāḷa, look you, Prabhu,
Kapilasiddhamallikārjuna!

ಇಂತೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನುಡಿಯಲು, ಚೆನ್ನಬಸವಣ್ಣ ಕೇಳಿ ಅಂಗದ ಮೇಲೆ ಲಿಂಗಸಂಬಂಧವಿಲ್ಲದವರಿಗೆ ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intendu Siddharāmayyadēvaru nuḍiyalu, Cennabasavaṇṇa kēḷi aṅgada mēle liṅgasaṁbandhavilladavarige prāṇaliṅga saṁbandhavillendu nirūpisida prastāvada vacana:

The vacana which tells how Cennabasavaṇṇa, hearing Lord Siddharāmayya's remark, said that one who has not the touch of Liṅga on his person cannot have the contact of Prāṇa Liṅga:

೬

ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿಲ್ಲದನ್ನಕ್ಕರ,
ಪ್ರಾಣದಲ್ಲಿ ಲಿಂಗ ಪರಿಣಾಮವನೆಯ್ದುವ ಪರಿ ಎಂತಯ್ಯಾ?
ಅಂಗತ್ರಯವುಳ್ಳವರು ಲಿಂಗತ್ರಯ ಸಂಪನ್ನರಾಗಬೇಕು.
ಒಂದಂಗ ವಿರಹಿತರಾಗಿಪ್ಪವರುಂಟೆ?
ಕಂಗಳ ನೋಟಕಿಂಬಾವುದು ಹೇಳಾ?
ಒಂದಂಗವ ಬಿಟ್ಟು ಒಂದಂಗ ತೋಱದಾಗಿ,
ಸಂದು ಭೇದವಿಲ್ಲದಿಪ್ಪ ಮಡಿವಾಳನ ನಿಲವು,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ನಿನಗೆಂತು ಸಾಧ್ಯವಾಯಿತ್ತು ಹೇಳಾ
ಸಿದ್ಧರಾಮಯ್ಯಾ?

aṅgada mēle liṅgavilladannakkara,
prāṇadalli liṅga pariṇāmavaneyduva pari entayyā?

aṅgatrayavuḷḷavaru liṅgatraya sampannarāgabēku.
ondaṅga virahitarāgippavaruṇṭe?
kaṅgaḷa nōṭakimbāvudu hēḷā?
ondaṅgava biṭṭu ondaṅga tōṟadāgi,
sandu bhēdavilladippa Maḍivāḷana nilavu,
Kūḍalacennasanganalli ninagentu sādhyavāyittu hēḷā
Siddharāmayyā?

Unless the Liṅga is on your body,
How can the peace of Liṅga be
Attained in Prāṇa?
Those having the triple body must
Possess the triple Liṅga too.
Is anybody living who is without
A single one of these?
Say, which there be that is
A target of the eye...
As no one body can appear
Without the other ones,
Tell me, Siddharāmayya,
How you attained, in Kūḍala Cennasaṅga,
Maḍivāḷa's unbreached, integral height.

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯ ದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Cikkadaṇṇāyakaru nirūpisalu, idakke Siddharāmayyadēvaru koṭṭa pratyuttara:

When Cennabasavaṇṇa said this, the reply given thereto by Lord Siddharāma:

೭

ತನು ಉಂಟೆಂಬ ಭಾವ ಮನದಲ್ಲಿಲ್ಲವಯ್ಯಾ.
ಮನ ಉಂಟೆಂಬ ಭಾವ ಅಱಿವಿನಲ್ಲಿಲ್ಲವಯ್ಯಾ.
ಅಱಿವು ಉಂಟೆಂಬ ಭಾವ ನುಡಿಯೊಳಗಿಲ್ಲವಯ್ಯಾ.
ಇಂತು ತನು ಮನ ಜ್ಞಾನವೆಂಬ ತ್ರಿವಿಧವೂ ಏಕಾರ್ಥವಾದ ಬಳಿಕ,
ಆವ ತನುವಿನ ಮೇಲೆ ಸ್ವಾಯತವ ಮಾಡುವೆನು?

ಎನ್ನ ಕಾಯವೆ ಬಸವಣ್ಣನು. ಎನ್ನ ಪ್ರಾಣವೆ ಪ್ರಭುದೇವರು.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ
ಒಳಹೊಱಗೆಂಬುದಿಲ್ಲ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

tanu uṇṭeṁba bhāva manadallillavayyā.
mana uṇṭeṁba bhāva aṟivinallillavayyā.
aṟivu uṇṭeṁba bhāva nuḍiyoḷagillavayyā.
intu tanu mana jñānaveṁba trividhavū ēkārthavāda baḷika,
āva tanuvina mēle svāyatava māḍuvenu?
enna kāyave Basavaṇṇanu. enna prāṇave Prabhudēvaru.
Kapilasiddhamallikārjunanalli
oḷahoṟageṁbudilla kāṇā Cennabasavaṇṇā.

The feeling that the body is
Is absent from my mind.
The feeling that the mind is there
Is absent from my consciousness.
The sense of having consciousness
Is absent from my speech.
When knowledge, body and mind—
These three—are made as one,
What body should I place it on?
My body is Basavaṇṇa, my breath
Prabhudēva. . . Mark you, Cennabasavaṇṇa,
There is no within and without
In Kapilasiddhamallikārjuna!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Siddharāmayyudēvaru binnaisalu, idakke Cikkadaṇṇāyakaru koṭṭa pratyuttara:

When Lord Siddharāma spoke thus, Cennabasavaṇṇa's rejoinder thereto:

೮

ಅಂಗವಿಲ್ಲೆಂಬಲ್ಲಿಯೆ ಅಂಗಶಂಕೆ ಬಿಡದು.
ಲಿಂಗ ಉಂಟೆಂಬಲ್ಲಿಯೆ ಲಿಂಗಶಂಕೆ ಬಿಡದು.

ಇಲ್ಲೆಂಬುದಕ್ಕೆ ಉಂಟೆಂಬುದೆ ಮಱಹು.
   ಉಂಟೆಂಬುದಕ್ಕೆ ಇಲ್ಲೆಂಬುದೆ ಮಱಹು,
ಉಂಟಿಲ್ಲೆಂಬುದಳಿದುಳಿದಲ್ಲದೆ ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧ ಸ್ವಯವಾಗದು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
   ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧ ನಿನಗೆಲ್ಲಿಯದು ಹೇಳಾ ಸಿದ್ಧರಾಮಯ್ಯ?

aṅgavillemballiye aṅgaśaṅke biḍada.
   liṅga uṇṭemballiye liṅgaśaṅke biḍadu.
illembudakke uṇṭēmbude maṟahu.
   uṇṭembudakke illembude maṟahu,
uṇṭillembudaḷiduḷidallade prāṇa liṅga sambandha svayavāgadu.
Kūḍalacennasaṅgayyanalli
   prāṇa liṅga sambandha ninagelliyadu hēḷā Siddharāmayya ?

When one denies the body, still
The body's doubt remains.
When one affirms the Liṅga, still
The Liṅga's doubt remains.
To say a thing exists forgets
Its non-existence; and to state
Its non-existence, too, forgets
That it exists.
Unless one lives, beyond
The perishing of what exists,
The association with Prāṇa Liṅga is
Beyond accomplishment...
Tell me, O Siddharāmayya,
Whence this association with Prāṇa Liṅga
In Lord Kūḍala Cennasaṅga!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯ ದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru nirūpisalu, idakke Siddharāmayyadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Cennabasavaṇṇa remarking thus, Lord Siddharāma submitted thereon:

೯

ತನುವಿದ್ದು ತನುವಿಲ್ಲ. ಮನವಿದ್ದು ಮನವಿಲ್ಲ.
ಭಾವವಿದ್ದು ಭಾವವೆಂಬ ಬುದ್ಧಿಯಿಲ್ಲ.
ನೀನೆಂಬುದುಂಟಾಗಿ ಭೃತ್ಯಾಚಾರವಿಲ್ಲ.
ನಾನೆಂಬುದುಂಟಾಗಿ ಅಹಂಕಾರವಿಲ್ಲ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯನಲ್ಲಿ
ಲಿಂಗ ಸಂಗ ನಿರ್ಲೇಪವೆಂಬುದನಿದಿರಿಂಗೆ ನುಡಿದು
ಹೇಳಬಾರದು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

tanuviddu tanuvilla. manaviddu manavilla.
bhāvaviddu bhāvavemba buddhiyilla.
nīnembuduṇṭāgi bhṛtyācāravilla.
nānembuduṇṭāgi ahaṁkāravilla.
Kapilasiddhamallināthayyanalli
liṅga saṅga nirlēpavembudanidiriṅge nuḍidu
hēḷabāradu kāṇā Cennabasavaṇṇā.

It's in the body that body's not;
It's in the mind that mind is not;
It's in the will that there is not
That understanding we call will.
Although the thing called You exists,
There is no servant state;
Although the thing called I exists,
There is no sense of self.
Mark you, Cennabasavaṇṇa,
In Kapilasiddhamallinātha,
Such unattached association with Liṅga
May not be told in words!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಥನ ಸಂಪರ್ಕ ಗೋಷ್ಠಿಯೊಳು ಒರೆದೊರೆದು ನೋಡುವ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Cennabasavarājadēvaru mathana saṁparka gōṣṭhiyoḷu oredoredu nōḍuva prastāvadoḷu Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, while Lord Siddharāma and Lord Cennabasavarāja were continually testing each other by exchange of views, Prabhudēva spoke in this connection:

೧೦

ನಿಮ್ಮನಱಿದ ಶರಣಂಗೆ ಶಿವಪೂಜೆಯ ಮಾಡುವ ದಂದುಗವೇಕೊ?
ಒಲುಮೆಯ ಕೂಟಕ್ಕೆ ಹಾಸಿನ ಹಂಗೇಕೊ?
ಬೇಟದ ಮರುಳಿಂಗೆ ಲಜ್ಜೆ ಮುನ್ನೇಕೊ?
ಮಿಸುನಿಯ ಚಿನ್ನಕ್ಕೆ ಒರೆಗಲ್ಲ ಹಂಗೇಕೊ?
ಗುಹೇಶ್ವರಲಿಂಗವು ಪ್ರಾಣವಾಗಿಪ್ಪ ಸಿದ್ಧರಾಮಯ್ಯಂಗೆ
ಕುಱುಹು ಮುನ್ನೇಕೋ ಚೆನ್ನಬಸವಣ್ಣಾ?

nimmanaṟida śaraṇaṅge śivapūjeya māḍuva dandugavēko?
olumeya kūṭakke hāsina haṅgēko?
bēṭada maruḷiṅge lajje munnēko?
misuniya cinnakke oregalla haṅgēko?
Guhēśvaraliṅgavu prāṇavāgippa Siddharāmayyaṅge
kuṟuhu munnēkō Cennabasavaṇṇā?

Why make all this ado
Of Śiva-worship for the śaraṇa
Who has known Thee?
Why needs must be a bed
For the union of love?
Well, why this shame at all
For amorous ecstasy?
What needs refinéd gold
The touchstone proof?
O Cennabasavaṇṇa, why needs at all
Siddharāma a symbol, for whom
Guhēśvaraliṅga is the very breath of life?

೧೧

ಮತ್ತಂ,
ಆಕಾಶವನಡರುವಂಗೆ ಅಟ್ಟಗೋಲ ಹಂಗೇಕೊ?
ಸಮುದ್ರವ ದಾಂಟುವಂಗೆ ಹಱುಗೋಲ ಹಂಗೇಕೊ?
ಸೀಮೆಯ ಮೀಱಿದ ನಿಸ್ಸೀಮಂಗೆ ಸೀಮೆಯ ಹಂಗೇಕೊ?

ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಸ್ಸೀಮ ಸಿದ್ಧರಾಮಯ್ಯಂಗೆ
ಲಿಂಗವೆಂದೇನು ಹೇಳಾ ಚೆನ್ನಬಸವಣ್ಣಾ?

mattaṁ,
ākāśavanaḍaruvaṅge aṭṭagōla haṅgēke?
samudrava dāṇṭuvaṅge hagugōla haṅgēke?
sīmeya mīṟida nissīmaṅge sīmeya haṅgēke?
Guhēśvaraliṅgadalli nissīma Siddharāmayyaṅge
liṅgavendēnu hēḷā Cennabasavaṇṇā?

Again:
What need of a long pole for one
Who climbs the sky?
What need of a floating log for one
Who crosses the sea?
What means a bound to the boundless who
Has grown beyond all bounds?
Tell me, Cennabasavaṇṇa,
What's Liṅga to Siddharāmayya
Who is boundless in Guhēśvaraliṅga?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಆ ಉತ್ತರಮಂ ಖಂಡಿಸಿ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Cennabasavarāja-dēvaru ā uttaramaṁ khaṇḍisi nuḍiva prastāvada vacana:

The vacana which tells what, on Prabhudēva answering thus, Lord Cennabasavarāja spoke in refutation of that reply:

೧೨

ಆಕಾಶದಲಾಡುವ ಪಟಕ್ಕಾದರೂ ಮೂಲಸೂತ್ರವಿರಬೇಕು.
ಕಲಿಯಾದಡೂ ಕಜ್ಜವಿಲ್ಲದೆಯಾಗದು.
ಭೂಮಿ ಇಲ್ಲದೆ ಬಂಡಿ ನಡೆವುದೆ?
ಅಂಗಕ್ಕೆ ಲಿಂಗಸಂಗವಿಲ್ಲದೆ ನಿಸ್ಸಂಗವಾಗಬಾರದು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ. ಸಂಗವಿಲ್ಲದೆ ನಿಸ್ಸಂಗಿಯೆಂದು
ನುಡಿಯಬಹುದೇ ಪ್ರಭುವೆ?

akāśadalāḍuva paṭakkādarū mūlasūtravirabēku.
kaliyādaḍū kajjavilladeyāgadu.
bhūmi illade banḍi naḍevude?
aṅgakke liṅgasaṅgavillade nissaṅgavāgabāradu.
Kūḍalacennasaṅgamadēvaralli, saṅgvillade nissaṅgiyendu
nuḍiyabahudē Prabhuve?

Even a kite flying in the sky
Must have a leading-string;
Even a hero must exert himself.
Can a cart move without the ground?
Unless the Liṅga is attached to aṅga
Can one attain detachment unless
United with
Kūḍala Cennasaṅga?

ಮತ್ತಂ, ೧೩

ಪಟವಾಕಾಶವನಡರಿತ್ತೆಂದಡೆ,
ಪಟಸೂತ್ರದ ಸಂಚ ಕೆಳಗಿಪ್ಪುದು ನೋಡಾ!
ವ್ಯೋಮದಲ್ಲಿ ಚರಿಸುವ ಸೋಮಸೂರ್ಯರೆಂದಡೆ,
ಹೇಮಗಿರಿಯ ಸಂಚ ತಪ್ಪದು ನೋಡಾ!
ಭೂಮಿಯನೊಲ್ಲದೆ ಗಗನಕ್ಕೆ ಹಾಱಿದವಂಗೆ,
ಆ ವ್ಯೋಮದಲ್ಲಿ ನಿಲುವುದಕ್ಕೆ ಒಂದೆಡೆಯುಂಟೆ?
ಮಣ್ಣು ಮರನನುಳಿದು ತೋಱುವ ಹಣ್ಣು ರುಚಿಯುಂಟೆ?
ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರೊಳಗಿರ್ದು,
ಸೀಮೆಯ ಮೀಱಿದ ನಿಸ್ಸೀಮನು ಸಿದ್ಧರಾಮಯ್ಯನೆಂಬ ಮಾತು
ಅಂತಿರಲಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,

paṭavākāśavanaḍarittendaḍe,
paṭasūtrada sanca keḷagippudu nōḍā!
vyōmadalli carisuva sōmasūryarendaḍe,
hēmagiriya sanca tappadu nōḍā!
bhūmiyanollade gaganakke hāṟidavaṅge,
ā vyōmadalli niluvudakke ondeḍeyuṇṭe?
maṇṇu marananuḷidu tōṟuva haṇṇu ruciyuṇṭe?
namma Kūḍalacennasaṅgana śaraṇaroḷagirdu,
sīmeya mīṟida nissīmanu Siddharāmayyanemba mātu
antiralayyā Prabhuve.

Again:

Although the kite is flying in the heavens,
The link of kite and string is down below!
Although the sun and moon traverse all space,
They surely have a link
With the Golden Mount!
Has he who spurns the earth to climb the heavens
A point of rest in space?
Is the fruit sweet that glows
In earth's and tree's despite?
O Prabhu, let go the talk
That boundless Siddharāmayya,
Dwelling among our Kūḍala Cennasaṅga's
Śaraṇas,
Has grown beyond all bounds!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara :

Prabhudēva's reply thereto:

೧೪

ಕಾಯವೆ ಸಕಲ, ಪ್ರಾಣವೆ ಸಕಲ ನಿಃಕಲ,
ಭಾವವೆ ನಿಃಕಲಲಿಂಗವಾಗಿರ್ದ ಮತ್ತೆ,
ಬೇಱೆ ಆಯತ ಸ್ವಾಯತ ಸನ್ನಹಿತವೆಂಬುದಿಲ್ಲ ನೋಡಾ.
ಶಿವ ಶಕ್ತಿ ಸಂಬಂಧವೆ ದೇಹ ದೇಹಿಗಳಾಗಿರ್ದ ಬಳಿಕ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಬೇಱೊಂದು ಕುಱುಹುವಿಡಿದು
ಅಱಿಯಲೇಕಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣಾ?

kāyave sakala, prāṇave sakala niḥkala,
bhāvave niḥkalaliṅgavāgirda matte,
bēṟe āyata svāyata sannahitavembudilla nōḍā.
śiva śakti sambandhave dēha dēhigaḷāgirda baḷika,
Guhēśvaraliṅgadalli bēṟondu kuṟuhuviḍidu
aṟiyalēkayyā Cennabasavaṇṇā ?

Body is form; and breath
Is formless form;
And will being formless Liṅga, too,

Look, there is nought besides
Either what comes, or is possessed,
Or lodges within you!
When the union of Śiva and Śakti
Has generated body and soul,
What needs, O Cennabasavaṇṇa,
In Guhēśvaraliṅga,
A separate symbol that we know?

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Cennabasavarājadēvara pratyuttara :

Lord Cennabasavarāja's rejoinder thereto:

೧೫

ಆಚಾರ ಅಂಗದ ಮೇಲೆ ಆಯತವಾದುದೆ ಇಷ್ಟಲಿಂಗ.
ಆ ಇಷ್ಟಲಿಂಗವಿಡಿದಿಹುದೆ ಪ್ರಾಣಲಿಂಗ ಸ್ವಾಯತ.
ಪ್ರಾಣಲಿಂಗ ಉದಯಿಸಿದಲ್ಲದೆ ಇಷ್ಟಲಿಂಗವ ಕಾಣಬಾರದು.
ಈ ಭೇದವ ಭೇದಿಸಬಲ್ಲರೆ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಲಿಂಗೈಕ್ಯ ಕಾಣಾ ಪ್ರಭುವೆ.

ācāra aṅgada mēle āyatavādude iṣṭaliṅga.
ā iṣṭaliṅgaviḍidihude prāṇaliṅga svāyata.
prāṇaliṅga udayisidallade iṣṭaliṅgava kāṇabāradu.
ī bhēdava bhēdisaballare,
Kūḍalacennasaṅgayyanalli liṅgaikya, kāṇā Prabhuve.

The discipline that has possessed
The aṅga is Iṣṭa Liṅga.
To cling to this is to assimilate
The Prāṇa Liṅga.
Unless the Prāṇa Liṅga dawns,
The Iṣṭa Liṅga cannot be seen.
Look you, Prabhu,
He who can unveil this mystery
Is, in Kūḍala Cennasaṅga,
Made one with Liṅga.

೧೬

ಮತ್ತಂ,
ತಿಳಿದುಪ್ಪ ಗಟ್ಟಿದುಪ್ಪಕ್ಕೆ ಭೇದ ಉಂಟೆ?
ದೀಪಕ್ಕೆ ದೀಪ್ತಿಗೆ ಭಿನ್ನ ಉಂಟೆ?
ಆತ್ಮಕ್ಕೆಯೂ ದೇಹಕ್ಕೆಯೂ ಸಂದುಂಟೆ?
ಕ್ಷೀರಕ್ಕೆಯೂ ಸ್ವಾದುವಿಂಗೆಯೂ ಭಿನ್ನ ಉಂಟೆ?
ಇದು ಕಾರಣ ಸಾಕಾರವೆ ನಿರಾಕಾರವೆಂದಱಿದು,
ಅಂಗ ಲಿಂಗಸಂಬಂಧವಿಲ್ಲದವರ ಸಂಗ ಭಂಗವೆಂದು,
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು ಮೆಚ್ಚರಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,
tiḷiduppa gaṭṭiduppakke bhēda uṇṭe?
dīpakke dīptige bhinna uṇṭe?
ātmakkeyū dēhakkeyū sanduṇṭe?
kṣīrakkeyū svāduviṅgeyū bhinna uṇṭe?
idu kāraṇa sākārave nirākāravendaṟidu,
aṅga liṅgasaṁbandhavilladavara saṅga bhaṅgavendu,
Kūḍalacennasaṅgana śaraṇaru meccarayyā Prabhuve.

Again:
Is there a difference between
Ghee melted and hard ghee?
A difference between
The lantern and its light?
Is anything that parts
The body from the soul?
Is there a difference between
Milk and its taste?
Therefore, Prabhu,
Kūḍala Cennasaṅga's śaraṇas,
Who know that Form itself
Is formless, do not approve of such
As lack the aṅga-Liṅga bond, because
Their company is loss.

ಮತ್ತಂ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯನಿಗೆ ಅಂಗ ಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದಿರ್ದರೆ ನಮ್ಮ ಶರಣರು ಒಪ್ಪರೆಂದು ಮೋಳಿಗಯ್ಯಗಳು ಮುಖ್ಯವಾದ ಶರಣರಮುಖವ ನೋಡಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Cennabasavarājadēvaru Siddharāmayyanige aṅga liṅga saṁbandhavilladirdare namma śaraṇaru opparendu Mōḷigayyagaḷu mukhyavāda śaraṇara mukhava nōḍi nirūpisida prastāvada vacana :

Again, the vacana which tells how Lord Cennabasavarāja, looking at the faces of the śaraṇas, Mōligayya chief among them, said, "If Siddharāmayya has not the contact of Liṅga on his body, our śaraṇas disapprove":

೧೭

ಸತಿ ಸಂಗವತಿಸುಖವೆಂದಱಿದಡೇನು,
ಗಣಸಾಕ್ಷಿಯಾಗಿ ವಿವಾಹವಾಗದನ್ನಕ್ಕರ?
ಕಣ್ಣು ಕಾಂಬುದೆಂದಡೆ,
ಕತ್ತಲೆಯಲ್ಲಿ ಕಾಂಬುದೆ ದೀಪವಿಲ್ಲದನ್ನಕ್ಕರ?
ಸೂರ್ಯನ ಪ್ರಕಾಶದಿಂದ ಕಂಡು,
ತಾನೆ ಕಂಡೆನೆಂಬ ಜಗದ ನಾಣ್ಣುಡಿಯಂತಾಯಿತ್ತು.
ಅಂಗವ ಬಿಟ್ಟು ಆತ್ಮನುಂಟೆ? ಶಕ್ತಿಯ ಬಿಟ್ಟು ಶಿವನುಂಟೆ?
ಇದು ಕಾರಣ ಸ್ಥೂಲ ಸೂಕ್ಷ್ಮ ಕಾರಣವೆಂಬ ತನುತ್ರಯವಿರಲು,
ಇಷ್ಟ ಪ್ರಾಣ ಭಾವವೆಂಬ ತ್ರಿವಿಧಲಿಂಗ ಸಂಬಂಧ ಬೇಡವೆಂದಡೆ,
ಅಸಂಖ್ಯಾತ ಪ್ರಮಥಗಣಂಗಳೊಪ್ಪುವರೆ?
ಇದು ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಇಷ್ಟಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದವರ ಮುಖವ
ನೋಡಲಾಗದಯ್ಯಾ ಪ್ರಭುವೆ.

sati saṅgavatisukhavendaṟidaḍēnu,
gaṇasākṣiyāgi vivāhavāgadannakkara ?
kaṇṇu kāmbudendaḍe,
kattaleyalli kāṁbude dīpavilladannakkara ?
sūryana prakāśadinda kaṇḍu,
tāne kaṇḍeneṁba jagada nāṇṇuḍiyantāyittu.
aṅgava biṭṭu ātmanuṇṭē? śaktiya biṭṭu śivanuṇṭe ?
idu kāraṇa sthūla sūkṣma kāraṇaveṁba tanutrayaviralu,
iṣṭa prāṇa bhāvaveṁba trividhaliṅga saṁbandha bēḍavendaḍe,
asaṅkhyāta pramathagaṇaṅgaḷoppuvare ?
idu kāraṇa,
Kūḍalacennasaṅgayyanalli iṣṭaliṅga saṁbandhavilladavara mukhava
nōḍalāgadayyā Prabhuve.

What if you know
That union with a wife
Is a great joy,
Unless you marry her
Before society?
You say your eye can see;
But could you see in dark
Without a lamp?
To see with sunlight's aid and claim
You've seen yourself, has passed
Into a proverb in the world.
Is there a soul from body apart?
Is there a Śiva from Śakti apart?
Therefore, when you possess
The triple body—gross,
Subtle and causal—should you spurn
The contact with these three—
Iṣṭa, Prāṇa and Bhāva Liṅga—
Will the innumerable ancients
Approve?
Therefore, one hates to see
The faces of those who lack
The bond with Iṣṭa Liṅga
In Lord Kuḍala Cennasaṅga, O Prabhu.

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳ ಮುಖಮಂ ನೋಡಲು, ಆ ಸಮಯದಲ್ಲಿ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಮುಖ್ಯವಾದ ಏಳುನೂರೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳೆಲ್ಲರು ಕೇಳಿ, ಕನಲಿ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನಂಗಳು:

ī hīgendu Cennabasavarājadēvaru asaṅkhyāta mahāgaṇaṅgaḷa mukhamaṁ nōḍalu, ā samayadalli Mōḷigeya Māritandegaḷu mukhyavāda ēḷunūreppattu amaragaṇaṅgaḷellaru kēḷi, kanali nuḍiva prastāvada vacanaṅgaḷu :

The vacanas which tell how, the time that Lord Cennabasavarāja looked at the faces of the innumerable great saints, the seven hundred and seventy immortal saints, Father Mōḷigeya Māri chief among them, listened and spoke in anger:

ಆ ಸಮಯದಲ್ಲಿ ಮೋಳಿಗಯ್ಯಗಳು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ā samayadalli Mōḷigayyagaḷu nirūpisida prastāvada vacana :

The vacana which tells what Mōḷigayya spoke on this occasion:

೧೮

ಗರಳವಿಲ್ಲದುರಗಂಗೆ ಹಲಬರಂಜಿದರುಂಟೆ?
ಕೈದುವಿಲ್ಲದ ಬಂಟ ಗರ್ಜಿಸಿದರೆ ಅಂಜಿದವರುಂಟೆ?
ಇಷ್ಟ ಬಾಹ್ಯ ದೃಷ್ಟದ ಮಾತನಾಡಿದರೆ,
ನೆಟ್ಟನೆ ಪ್ರಾಣಲಿಂಗಿಯಪ್ಪನೆ?
ಇದು ನಿಶ್ಚಯವಲ್ಲ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

garaḷavilladuragaṅge halabarañjidaruṇṭe ?
kaiduvillada baṇṭa garjisidare añjidavaruṇṭe ?
iṣṭa bāhya dṛṣṭada mātanāḍidare,
neṭṭaṇe prāṇaliṅgiyappane ?
idu niścayavalla Niḥkaḷaṅkamallikārjunā.

Are many afraid
Of a poisonless snake?
Does anyone fear
An unarmed warrior, just
Because he roars?
Does talking of Iṣṭa as a thing
Visible outside,
Transform one to a Prāṇaliṅgi stɹaight?
This is no certainty,
O Niḥkaḷaṅkamallikārjuna!

೧೯

ಮತ್ತಂ,
ಸರ್ವಸ್ಥಾವರ ಮೂಲಂಗಳಿಗೆಲ್ಲಕ್ಕು ಪೃಥ್ವಿಯಾದಿ.
ಅಪ್ಪುವಿನ ಸಾರದಿಂದ ಪಲ್ಲವಿಸಿ
ವೃಕ್ಕಿಂಗೆ ದೃಷ್ಟವಾದ ತೆಜನಂತೆ,
ಇಷ್ಟದ ಪೂಜೆ ದೃಷ್ಟವಾಗಿ,
ಆ ದೃಷ್ಟ ನಿಶ್ಚಯವಾದಲ್ಲಿ,
ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

sarvasthāvara mūlaṅgaḷigellakku pṛthviyādi.
appuvina sāradinda pallavisi
dṛkkiṅge dṛṣṭavāda teṟanante,
iṣṭada pūje dṛṣṭavāgi,
ā dṛṣṭa niścayavādalli,
prāṇaliṅgasaṁbandha Niḥkaḷaṅkamallikārjunā.

Again:

Earth is the base
For all the steady roots....
As if growing through the water's juice
And becoming visible to the eye,
The worship of Iṣṭa becomes visible,
And the visible takes root:
Herein lies
The Prāṇa–Liṅga link,
O Niḥkaḷaṅkamallikārjuna!

೨೦

ಮತ್ತಂ,

ತಿಲದ ಮಱೆಯ ತೈಲವನರೆದು ಕಾಂಬ ತೆಱನಂತೆ,
ಫಲದ ಮಱೆಯ ರಸವ ಹಿಳಿದು ಕಾಂಬ ಸವಿರುಚಿಯಂತೆ,
ತೆರೆಯ ಮಱೆಯ ರೂಪ ತೆಗೆದು ಕಾಂಬ ತೆಱನಂತೆ
ಇಷ್ಟದ ಮಱೆಯಲ್ಲಿರ್ದ ದೃಷ್ಟವನುಭಯ ನಿಶ್ಚೈಸಿದಲ್ಲಿ
ಪ್ರಾಣಲಿಂಗಸಂಬಂಧಿ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

tilada maṟeya tailavanaredu kāṁba teṟanante,
phalada maṟeya rasava hiḷidu kāṁba saviruciyante,
tereya maṟeya rūpa tegedu kāṁba teṟanante
iṣṭada maṟeyallirda dṛṣṭavanubhaya niścaisidalli
prāṇaliṅgasaṁbandhi Niḥkaḷaṅkamallikārjunā.

Again:

As oil concealed within the sesamum
Only by crushing can be seen;
As the sweet juice concealed within the fruit
Only by squeezing can be seen;

Even as a face concealed behind a screen
Only by drawing it off is seen:
O Niḥkaḷaṅkamallikārjuna, only when
The Vision concealed behind
The Iṣṭa is doubly clear
Does one set up relationship
With Prāṇa–Liṅga.

ಇದಕ್ಕೆ ದಾಸಿಮಯ್ಯಗಳ ವಚನ:

idakke Dāsimayyagaḷa vacana:

Dāsimayya's vacana thereon:

೨೧

ಕರಸ್ಥಲದ ಜ್ಯೋತಿಯದು. ಕರುವಿಟ್ಟೆಱಕವದು.
ಅದಱ ನೆಲೆಯ ತಿಳಿದರೆ ನಿಜದಾನಂದವು.
ಹೊಲಬುದೋಱದಿಹ ನಿಸ್ಸೀಮನ ಹೊಲಬನಱಿದು
ಕೂಡಿದಾತನೆ ಮೃಡನು ಕಾಣಾ ರಾಮನಾಥಾ!

karasthalada jyōtiyadu. karuviṭṭeṟakavadu.
adaṟa neleya tiḷidare nijadānandavu.
holabudōṟadiha nissīmana holabanaṟidu
kūḍidātane mṛḍanu kāṇā Rāmanāthā!

It is a splendour in the palm:
It's what is cast
Into a mould.
If you could understand its depth,
It is the Ultimate Bliss.
Mark you, Rāmanātha:
He's Śiva who, knowing the way
Of the Limitless that does not show His way,
Unites himself with Him.

ಇದಕ್ಕೆ ಮೆಱೆಮಿಂಡದೇವರ ವಚನ:

idakke Meṟemiṇḍadēvara vacana:

Meṟemiṇḍadēva's vacana thereupon:

೧೧

ಮೊನೆ ಇಱಿವರೆ, ಕರದಲ್ಲಿ ಹಿಡಿದಲ್ಲದಾಗದು.
ಮನವಱಿವರೆ,
  ಕುಱುಹಿನ ನಿಱಿಗೆಯಲ್ಲಿ ಸಲೆ ಸಂದು ನಿಂದಲ್ಲದಾಗದು.
ಕ್ರಿಯಾನುಭಾವ ಶುದ್ಧವಾದಲ್ಲದೆ
  ಐಘಟದೂರ ರಾಮೇಶ್ವರಲಿಂಗವ ಕೂಡಬಾರದು.

mone iṟivare, karadalḷi piḍidalladāgadu.
manavaṟivare,
  kuṟuhina niṟigeyalli sale sandu nindalladāgadu.
kriyānubhāva śuddhavādallade
  aighaṭadūra Rāmēśvaraliṅgava kūḍabāradu.

The sharp blade cannot pierce
Unless you hold it in your hand;
Nor mind can know unless
It dwells within a symbol's folds.
Unless your experience in act is pure
You cannot make yourself as one
With Aighaṭadūrarāmēśvaraliṅga.

ಇದಕ್ಕೆ ಉರಿಲಿಂಗಪೆದ್ದಣ್ಣಗಳ ವಚನ:

idakke Uriliṅgapeddaṇṇagaḷa vacana:

Uriliṅgapeddaṇṇa's vacana thereon:

೧೨

ಸಾಕಾರವಿಡಿದು ಅರ್ಚನೆ ಪೂಜನೆಯ ಮಾಡಬೇಕಲ್ಲದೆ,
  ನಿರಾಕಾರವ ನಂಬಲಾಗದು.
ಶ್ರೀಗುರು ಪ್ರಾಣಲಿಂಗವನು ಕರಸ್ಥಲಕ್ಕೆ ಬಿಜಯಂಗೈಸಿ ಕೊಟ್ಟ ಬಳಿಕ,
  ವಜ್ರದಲ್ಲಿ ಬಯಲನಱಸಲುಂಟೇ ಉರಿಲಿಂಗಪೆದ್ದಿಪ್ರಿಯವಿಶ್ವೇಶ್ವರಾ?

sākāraviḍidu arcane pūjaneya māḍabēkallade,
  nirākārava nambalāgadu.
śrīguru prāṇaliṅgavanu karasthalakke bijayaṁgaisi koṭṭa baḷika,
  vajradalli bayalanaṟasaluṇṭē Uriliṅgapeddipriyaviśvēśvarā?

Worship and service must be done
By way of Form:
It will not do
In Formless to repose your trust.
When the holy Guru brought
The Prāṇa–Liṅga to the palm,
Could you expect a vacuum
Within a diamond,
O Uriliṅgapeddipriyaviśvēśvara?

ಇದಕ್ಕೆ ರಾಯಸದ ಮಂಚಣ್ಣಗಳ ವಚನ:

idakke Rāyasada Mañcaṇṇagaḷa vacana:

The vacana of Rāyasada Mañcaṇṇa thereon:

೨೪

ಉಂಬರೆ ಬಂದು, ಬಾಯ ಮಱೆದೆನೆಂದು ಮೊಱೆಯಿಡುತಿರ್ಪ
ಅಱಿಕೆಹೀನನ ತೆಱನಂತಾಯಿತ್ತು.
ಅಱಿಕೆಯನಱಿಯೆಂದು ಕುಱುಹ ಕೊಟ್ಟರೆ,
ಆ ಕುಱುಹ ಮಱೆದು, ಅಱಿದೆನೆಂಬ ಕುಱುಬರ ನೋಡಾ
ಜಾಂಬೇಶ್ವರಾ !

uṁbare bandu, bāya maṟedenendu moṟeyiḍutirpa
aṟikehīnana teṟanantāyittu.
aṟikeyanaṟiyeṁdu kuṟuha koṭṭare,
ā kuṟuha maṟedu, aṟideneṁba kuṟubara nōḍā
Jāṁbēvśvarā!

It is the way of a witless one
Who, come to eat, laments
He's left his mouth behind!

If one is given a symbol that
The knowable may be known,
Look at the bumpkin who
Forgets the symbol and yet claims
To know, O Jāṁbēśvara!

ಇದಕ್ಕೆ ಡಕ್ಕೆಯ ಬೊಮ್ಮಣ್ಣಗಳ ವಚನ:

idakke Ḍakkeya Bommaṇṇagaḷa vacana:

The vacana of Ḍakkeya Bommaṇṇa thereon:

೨೫

ಮಾತ ಅಲೇಖದ ಮೇಲೆ ಕುಱುಹಿಟ್ಟಲ್ಲದೆ,
  ನೀತಿಲಕ್ಷಣವ ಕಾಣಬಾರದು.
ಚಿತ್ತ ತಾ ಪೂಜಿಸುವ ವಸ್ತುವಿನಲ್ಲಿ ಲಕ್ಷಿಸಿದಲ್ಲದೆ,
  ಮೇಲಣ ಲಕ್ಷಣವ ಕಾಣಬಾರದು.
  ಕಾಬನ್ನಕ್ಕರ ಉಭಯದ ಆಚರಣೆ.
ತಾನುಳ್ಳನ್ನಕ್ಕರ ಕಾಲಾಂತಕಭೀಮೇಶ್ವರಲಿಂಗವ ಪೂಜಿಸಬೇಕು.

māta alēkhada mēle kuṟuhiṭṭallade,
  nītilakṣaṇava kāṇabāradu.
citta tā pūjisuva vastuvinalli lakṣisidallade,
  mēlaṇa lakṣaṇava kāṇabāradu.
  kābannakkara ubhayada ācaraṇe.
tānuḷḷannakkara Kālāntakabhīmēśvaraliṅgava pūjisabēku.

Unless you inscribe a word
On an unwritten sheet,
You cannot see
The physiognomy of Law.
Unless you concentrate your mind
Upon the objects you adore,
You cannot see
The physiognomy
Of what transcends it.
So long as you can see,
Let worship be worship of both.
So long as you exist,
You should adore
Kālāntakabhīmēśvaraliṅga.

ಇದಕ್ಕೆ ಅಮುಗಿದೇವಯ್ಯಗಳ ವಚನ:

idakke Amugidēvayyagaḷa vacana:

The vacana of Amugidēva thereon:

೨೬

ಜ್ಞಾನದಲ್ಲಿ ಅಱಿದರೇನಯ್ಯಾ, ಸತ್ಕ್ರೀಯನಾಚರಿಸದನ್ನಕ್ಕರ?
ನೆನೆದ ಮಾತ್ರದಲ್ಲಿ ಕಾಬುದೆ. ಕಾರ್ಯದಲ್ಲಲ್ಲದೆ?
ಕುರುಡ ಕಾಣ ಪಥವ. ಹೆಳವ ನಡೆಯಲಱಿಯ.
ಒಂದಿಲ್ಲದಿದ್ದರೆ ಒಂದಾಗದು.
ಜ್ಞಾನವಿಲ್ಲದ ಕ್ರೀ ಜಡನು, ಕ್ರೀಯಿಲ್ಲದ ಜ್ಞಾನ ಭ್ರಾಂತು.
ಇದು ಕಾರಣ ಸಿದ್ಧಸೋಮನಾಥನಲ್ಲಿ ಎರಡೂ ಬೇಕು.

jñānadalli aṟidarēnayyā, satkrīyanācarisadannakkara?
neneda mātradalli kābude, kāryadallallade?
kuruḍa kāṇa pathava. heḷava naḍeyalaṟiya.
ondilladiddare ondāgadu.
jñānavillada krī jaḍanu, krīyillada jñāna bhrāntu.
idu kāraṇa Siddhasōmanāthanalli eraḍū bēku.

What if in your mind you know
Unless you act the righteous way?
What if in your memory you see
Unless you do?
The blind man cannot see the path,
Nor can the cripple walk:
Unless there be the one, the other's not.
The action without knowledge is gross;
Knowledge, a dream without the act:
Therefore there is,
In Siddhasōmanātha, need of both.

ಇದಕ್ಕೆ ಶಿವನಾಗಮಯ್ಯಗಳ ವಚನ:

idakke Śivanāgamayyagaḷa vacana:

The vacana of Śivanāgamayya thereon:

೨೭

ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿದ್ದ ಬಳಿಕ,
ಲಿಂಗಹೀನರ ಬೆರಸಲಾಗದು.
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿದ್ದ ಬಳಿಕ,
ಲಿಂಗ ಮುಂತಾಗಿ ಎಲ್ಲ ಕ್ರೀಗಳನೂ ಗಮಿಸಬೇಕಲ್ಲದೆ,
ಅಂಗ ಮುಂತಾಗಿ ಗಮಿಸಲಾಗದು.
ಲಿಂಗಸಂಬಂಧಿಯಾಗಿ, ಅಂಗ ಮುಂತಾಗಿ ಇಪ್ಪವರು
ಲಿಂಗಕ್ಕೆ ದೂರವಯ್ಯಾ ನಾಗಪ್ರಿಯಚೆನ್ನರಾಮೇಶ್ವರಾ !

aṅgada mēle liṅgavidda baḷika,
liṅgahīnara berasalāgadu.
aṅgada mēle liṅgavidda baḷika,
liṅga muntāgi ella krīgaḷanū gamisabēkallade,
aṅga muntāgi gamisalāgadu.
liṅgasambandhiyāgi, aṅga muntāgi ippavaru
liṅgakke dūravayyā Nāgapriyacennarāmēśvarā !

When you wear Liṅga on yourself,
You should not mix with those
Who wear it not.
When you wear Liṅga on yourself,
You ought to govern all your acts
With Liṅga leading you,
And not to govern them
With aṅga leading you.
Those who are close to Liṅga
Yet move with aṅga leading them
Are far removed from Liṅga,
O Nāgapriyacennarāmēśvara!

ಇದಕ್ಕೆ ತೆಲುಗು ಜೊಮ್ಮಣ್ಣಗಳ ವಚನ:

idakke Telugu Jommaṇṇagaḷa vacana :

The vacana of Telugu Jommaṇṇa thereon:

೨೮

ಗುರುಕಾರುಣ್ಯವ ಪಡೆದುದಕ್ಕೆ ಚಿಹ್ನವಾವುದೆಂದಡೆ.
ಅಂಗದ ಮೇಲೆ ಲಿಂಗ ಸ್ವಾಯತವಾಗಿರಬೇಕು.

ಅಂಗದ ಮೇಲೆ ಲಿಂಗ ಸ್ವಾಯತವಿಲ್ಲದೆ,
ಬಱಿದೆ ಗುರುಕಾರುಣ್ಯವಾಯಿತ್ತೆಂದರೆ, ಅದೆಂತೊ ?
ಲಿಂಗಹೀನವಾಗಿ ಗುರುಕಾರುಣ್ಯ ಉಂಟೆ?
ಇಲ್ಲ, ಆ ಮಾತ ಕೇಳಲಾಗದು.
ಇದು ಕಾರಣ ಲಿಂಗಧಾರಣವುಳ್ಳುದೆ ಸದಾಚಾರ,
ಇಲ್ಲದಡೆ ಅನಾಚಾರವೆಂಬೆನಯ್ಯಾ ತೆಲುಗೇಶ್ವರಾ.

gurukāruṇyava paḍedudakke cinhavāvudendare,
aṅgada mēle liṅga svāyatavāgirabēku.
aṅgada mēle liṅga svāyatavillade,
baṟide gurukāruṇyavāyittendare, adento?
liṅgahīnavāgi gurukāruṇya uṇṭe?
illa, ā māta kēḷalāgadu.
idu kāraṇa liṅgadhāraṇavuḷḷude sadācāra,
illadaḍe anācāravembenayyā Telugēśvarā.

If you would know
What sign can show
You have attained
The Guru's grace,
Liṅga must be
Incorporate with you.

If you just say
That you possess
The Guru's grace,
Without the Liṅga
Being with you
Incorporate,
What does it mean?
Apart from Liṅga
Is there the Guru's grace?
Nay, such a word
Is unfit to be heard.

Therefore, to wear
The Liṅga is true worship, and
Without it false,
O Lord Telugēśvara!

ಈ ಹೀಗೆಂದು ಸಮಸ್ತ ಶರಣರೆಲ್ಲರು ವಿಡಂಬಿಸಿ ನುಡಿಯಲು, ಮರಳಿ ಚೆನ್ನಬಸವರಾಜದೇವರು ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿಲ್ಲದ ಸಿದ್ಧರಾಮಯ್ಯನೊಡನೆ ಬರ ಬಹುದೆ ಎಂದು ಪ್ರಭುದೇವರ ಕನಲಿ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu samasta śaraṇarellaru viḍambisi nuḍiyalu, maraḷi Cennabasavarājadēvaru aṅgada mēle liṅgavillada Siddharāmayya-noḍane barabahude endu Prabhudēvara kanali nuḍiva prastāvada vacana:

The vacana which tells how, when all the śaraṇas thus spoke in derision, Lord Cennabasavarāja again spoke in anger to Prabhudēva saying, 'Must you come, with Siddharāma, who has no Liṅga on his person?'

೨೯

ನೊಸಲಲೊಂದು ಕಣ್ಣುಳ್ಳವನಾದರೂ
ಅವನಂಗದ ಮೇಲೆ ಲಿಂಗ ಸ್ವಾಯತವಿಲ್ಲದಿದ್ದರೆ,
ಅವನ ಮನೆಯಲ್ಲಿ ಮಾಡಿದ ಪಾಕ
ಶ್ವಾನನ ಮಾಂಸ ತಪ್ಪದಾಗಿ, ಬಲ್ಲವರೊಲ್ಲರು.
ಶಿವಭಕ್ತರಲ್ಲದವರ ಮನೆಯಲ್ಲಿ ಉಂಡರೆ,
ಜನ್ಮಜನ್ಮಾಂತರದಲ್ಲಿ ಶ್ವಾನನ ಯೋನಿಯಲ್ಲಿ ಬಪ್ಪುದು ತಪ್ಪದು.
ಎಲೆ ಶಿವನೆ, ನೀನಿಲ್ಲದವರ ಮನೆಯಲ್ಲಿ ತಿಂಬವರ ಕಂಡರೆ,
ಎನ್ನ ಮನ ಸೊಗಸದಯ್ಯಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

nosalalondu kaṇṇuḷḷavanādarū
avanaṅgada mēle liṅga svāyatavilladiddare,
avana maneyalli māḍida pāka
śvānana māṁsa tappadāgi, ballavarollaru.
śivabhaktaralladavara maneyalli uṇḍare,
janmajanmāntaradalli śvānana yōniyalli bappudu tappadu.
ele śivane, nīnilladavara maneyalli timbavara kaṇḍare,
enna mana sogasadayyā Kūḍalacennasaṅgamadēvā.

Although he has
An eye upon his brow,
If he has not the Liṅga
Incorporate with him,
The wise reject the food
Cooked in his house,

As surely flesh of dog.
If you eat in the house
Of those who're not
The devotees of Śiva,
You will not fail to come,
Birth after birth,
Into a she-dog's womb.
O Śiva, when I see
Such as eat in the house
Where you are not,
My spirit is not pleased,
O Lord Kūḍala Cennasaṅgama!

೩೦

ಮತ್ತಂ,
ಲಿಂಗವಿಲ್ಲದೆ ನಡೆವವನ, ಲಿಂಗವಿಲ್ಲದೆ ನುಡಿವವನ,
ಲಿಂಗವಿಲ್ಲದೆ ಉಗುಳು ನುಂಗಿದರೆ ಅಂದಂದಿಂಗೆ ಕಿಲ್ಬಿಷವಯ್ಯಾ !
ಏನೆಂಬೆನೇನೆಂಬೆ?
ಲಿಂಗವಿಲ್ಲದೆ ನುಡಿವವನ. ಲಿಂಗವಿಲ್ಲದೆ ನಡೆವವನ
ಅಂಗ ಲೌಕಿಕ: ಮುಟ್ಟಲಾಗದು.
ಲಿಂಗವಿಲ್ಲದೆ ನುಡಿವ ಶಬ್ದಸೂತಕವ ಕೇಳಲಾಗದು.
ಲಿಂಗವಿಲ್ಲದೆ ಗಮಿಸಿದರೆ,
ಆ ನಡೆ ನುಡಿಗೊಮ್ಮೆ ವ್ರತಗೇಡಿ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

mattaṁ,
liṅgavillade naḍevavana, liṅgavillade nuḍivavana,
liṅgavillade uguḷu nuṅgidare andandiṅge kilbiṣavayyā !
ēnembenēnembe?
liṅavillade nuḍivavana, liṅgavillade naḍevavana
aṅga loukika; muṭṭalāgadu.
liṅgavillade nuḍiva śabdasūtakava kēḷalāgadu.
liṅgavillade gamisidare,
ā naḍe nuḍigomme vratagēḍi Kūḍalacennasaṅgamadēvā.

Again:
What shall I say? What say
Of him who lives apart from Liṅga,
Of him who speaks apart from Liṅga—

If he should swallow his own spit
Apart from Liṅga, why,
It proves a deadly poison, Sir,
The very day!

The temporal body
Of one who speaks apart from Liṅga,
Of one who lives apart from Liṅga
Should not be touched.
The impure word that speaks
Apart from Liṅga
Should not be heard.
And should you move
Apart from Liṅga,
Each time you move or speak
You are a breaker of vows,
O Kūḍala Cennasaṅgama Lord!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಿಡಂಬನ:

idakke Basavarājadēvara viḍaṁbana:

Thereupon Lord Basavarāja's raillery:

೩೧

ಗುರು ತೋಱಿದ ಲಿಂಗವು ಮನಸಾಹಿತ್ಯವಾಗಿರುತ್ತಿರಲು.
ಪವನಭೇದದಿಂದ ಅಱಿದೆನೆಂದರೆ, ಅದೇ ದ್ರೋಹ.
ಈಡ ಪಿಂಗಳ ಸುಷುಮ್ನನಾಳದಿಂದ ಅಱಿದೆಹೆನೆಂದರೆ.
ಕೂಡಲಸಂಗಮದೇವರು ಮೂಗ ಕೊಯ್ಯದೆ ಬಿಡುವನೆ?

guru tōṟida liṅgavu manasāhityavāgiruttiralu,
pavanabhēdadinda aṟidenendare, adē drōha.
īḍa piṅgaḷa suṣumnanāḷadinda aṟidehenendare,
Kūḍalasaṅgamadēvaru mūga koyyade biḍuvane?

If, when the Liṅga—revealed
By the Guru—is wedded to your mind,
You claim to know
By breaking breath,
That's an offence.

Or if you claim to know
Through one or other nostril and
The subtle nerve,
Will not Lord Kūḍala Saṅgama
Chop off your nose?

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ವಚನ:

idakke Cennabasavarājadēvara vacana:

Lord Cennabasavarāja's vacana thereupon:

೩೨

ಕಾಯಾನುಭಾವಿಗಳು ಕಾಯದಲೆ ಮುಕ್ತರು.
ಜೀವಾನುಭಾವಿಗಳು ಜೀವದಲೆ ಮುಕ್ತರು.
ಪ್ರಾಣಾನುಭಾವಿಗಳು ಪ್ರಾಣದಲೆ ಮುಕ್ತರು.
ಪವನಾನುಭಾವಿಗಳು ಪವನದಲೆ ಮುಕ್ತರು.
ಲಿಂಗಾನುಭಾವಿಗಳಿಗೆಂತು ಸರಿಯೆಂಬೆ ?
ನಿರವಯ ಸ್ವಯಂಜ್ಯೋತಿ ಪ್ರಕಾಶವಾಗಿಪ್ಪರು ಲಿಂಗದಲ್ಲಿ,
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ನಿಮ್ಮ ಶರಣರು !

kāyānubhāvigaḷu kāyadale muktaru.
jīvānubhāvigaḷu jīvadale muktaru.
prāṇānubhāvigaḷu prāṇadale muktaru.
pavanānubhāvigaḷu pavanadale muktaru.
liṅgānubhāvigaḷigentu sariyeṁbe?
niravaya svayaṁjyōti prakāśavāgipparu liṅgadalli,
Kūḍalacennasaṅgā, nimma śaraṇaru!

Those with experience of the body
Are liberated in the body;
Those with experience of the Jīva
Are in the Jīva liberated;
Those with experience of the Prāṇa
Are liberated in the Prāṇa;
Those with experience of the breath
Are liberated in the breath.
How can I say that they can match
Those with experience of the Liṅga?
O Kūḍala Cennasaṅga,

Those only are Thy śaraṇas
Who live in Liṅga, and have become
The undivided self-luminous Light!

ಇಂತು ವೇದಾಂತ ಸಿದ್ಧಾಂತ ದ್ವೈತಕ್ರೀ ಶೈವಜ್ಞಾನದಿಂದಱಿದು ನೋಡಿ, ಲಕ್ಷ್ಯವಿಟ್ಟು ಕೂಡಿಹೆನೆಂಬ ಆತ್ಮಜ್ಞಾನದಿಂದ ಶಿವತತ್ತ್ವವ ಕಾಬುದು ಹುಸಿ ಎಂದು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳು ಮೊದಲಾದ ಏಳುನೂಱೆಪ್ಪತ್ತಮರಗಣಂಗಳು ಸಿದ್ಧರಾಮಯ್ಯನ ಅಷ್ಟಾಂಗಯೋಗಂಗಳ ಜಱೆದು ಖಂಡಿಸಿ ನಿರಸನಮಂ ಮಾಡಿ, ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವಣ್ಣ ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತಗಣಂಗಳು ಅಂಗದ ಮೇಲೆ ಲಿಂಗವಿಲ್ಲದೆ ಒಪ್ಪರೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu vēdānta sidhānta dvaitakrī śaivajñānadindaṟidu nōḍi-lakṣyaviṭṭu kūḍihenemba ātmajñānadinda śivatattvava kābudu hus, endu Basavarājadēvaru Cennabasavarājadēvaru Mōḷīgeya Māritandei gaḷu modalāda ēḷunūreppattamaragaṇaṅgaḷu Siddharāmayyana aṣṭāṅgayōgaṅgaḷa jaṟedu khaṇḍisi nirasanamaṁ māḍi, Prabhudēva-roḍane binnaisuttiralu, ā Prabhudēvaru Cennabasavaṇṇa mukhyavāda asaṅkhyātagaṇaṅgaḷu aṅgada mēle liṅgavillade opparendu Siddha-rāmayyadēvarige nirūpisuva prastāvada vacana :

The vacana which tells how, when the seven-hundred-and-seventy immortal saints, Lord Basavarāja, Lord Cennabasavarāja and Mōḷigeya Mārayya among them, spoke to Prabhudēva, scorning, challenging and denying the eightfold yōga of Siddha-rāmayya, saying that to realise the Śiva Principle through spiritual knowledge (gained) by studying, examining and assimilating the Vēdānta, Siddhānta, Dwaita and Śaivism was false, the latter said to Lord Siddharāma that the innumerable saints, Cennabasavaṇṇa chief among them, would not approve unless one had the Liṅga on one's person:

೨೨

ಬೆಳಗಿನೊಳಗೊಂದು ಬೆಳಗು ದೊರೆಕೊಂಡಡೆ,
ಮತ್ತೊಂದು ಬೆಳಗು ಮತ್ತೆಲ್ಲಿಯದೊ?
ಘನದೊಳಗೊಂದು ಘನವು ದೊರೆಕೊಂಡಡೆ.
ಮತ್ತೊಂದು ಘನವು ಮತ್ತೆಲ್ಲಿಯದೊ?

ಸಮೀಪನ ಮೇಲೆ ಸಮೀಪ ದಾಳಿವರಿದನು,
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನು.

beḷaginoḷagondu beḷagu dorekoṇḍaḍe,
mattondu beḷayu mattelliyado?
ghanadoḷagondu ghanavu dorekoṇḍaḍe,
mattondu ghanavu mattelliyado?
samīpana mēle samīpa dāḷivaridanu,
Guhēśvarana śaraṇa Cennabasavaṇṇanu.

If one should have a light within the Light,
Where else is yet another light?
If one should have an absolute
Within the Absolute,
Where else is yet another absolute?
Cennabasavaṇṇa,
Guhēśvara's śaraṇa,
Moves close to one
Who is himself so close.

೩೪

ಮತ್ತಂ,
ಎಳ್ಳಿಂಗೆ ಪರಿಮಳವ ಕಟ್ಟಿದಲ್ಲದೆ,
ಎಣ್ಣೆಗೆ ಪರಿಮಳ ವೇಧಿಸದು.
ದೇಹದಲ್ಲಿ ಇಷ್ಟಲಿಂಗ ಸ್ಥಾಪಿಸಿದಲ್ಲದೆ,
ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧವಾಗದು.
ಇದು ಕಾರಣ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ,
ಇಷ್ಟಲಿಂಗ ಸಂಬಂಧಿಯಾದಲ್ಲದೆ,
ಪ್ರಾಣಲಿಂಗಸಂಬಂಧಿಯಾಗಬಾರದು ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

mattaṁ,
eḷḷiṅge parimaḷava kaṭṭidallade,
eṇṇege parimaḷa vēdhisadu.
dēhadalli iṣṭaliṅga sthāpisidallade,
prāṇaliṅga saṁbandhavāgadu.
īdu kāraṇa Guhēśvaraliṅgadalli
iṣṭaliṅga saṁbandhiyādallade,
Prāṇliṅgasaṁbandhiyāgabāradu kāṇā Siddharāmayyā.

Again:

Unless the perfume is bound up
Along with the sesamum,
It can't suffuse the oil:
Unless the Iṣṭa Liṅga in the body
Is planted firm,
There cannot be
Association with Prāṇa-Liṅga.
Therefore, unless you are—
In Guhēśvaraliṅga—
Bound up with Iṣṭa-Liṅga,
You cannot have
Association with Prāṇa-Liṅga:
Mark that, O Siddharāmayya!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಜಜ್ಜನೆ ಜರಿದು ಬಿಬ್ಬನೆ ಬಿರಿದು ಪ್ರಾಣ ಹಮ್ಮನೆ ಹಾಱಿ ಭಯವಟ್ಟು ನಡನಡುಗಿ. ಪ್ರಭುದೇವರ ಪಾದಕ್ರಾಂತನಾಗಿ, ನಿಮ್ಮ ಶರಣರ ಕರುಣವ ಕೃಪೆಮಾಡಾ ಪ್ರಭುವೆ ಎಂದು ಉಪಾವಸ್ಥೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Siddharāmayyadēvaru jajjane jaridu bibbane biridu prāṇa hammane hāṟi bhayavaṭṭu naḍanaḍugi, Prabhudēvara pādakrāntanāgi, nimma śaraṇara karuṇava kṛpe māḍā Prabhuve endu upāvastheyaṁ māḍuva prastāvada vacana :

The vacana which tells how, on Prabhudēva speaking thus, thereupon Siddharāmayya suddenly felt his spirits faint and completely broke down; his breath seemed to fail him, fear assailed him and he trembled all over; and prostrating himself at Prabhudēva's feet, he implored: "O Prabhu, vouchsafe to me the grace of Thy śaraṇas!"

೩೫

ಪುಣ್ಯಪಾಪಂಗಳನಱಿಯದ ಮುನ್ನ
ಅನೇಕ ಭವಂಗಳಲ್ಲಿ ಬಂದು ನಿಮ್ಮ ನಿಲವನಱಿಯದೆ ಕೆಟ್ಟೆನಯ್ಯಾ !
ಇನ್ನು ನಿಮ್ಮ ಶರಣುವೊಕ್ಕೆನಾಗಿ.
ನಾ ನಿಮ್ಮನೆಂದೂ ಅಗಲದಂತೆ ಮಾಡಾ ಅಯ್ಯಾ.
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ.

ನಿಮ್ಮಲ್ಲಿ ಒಂದ ಬೇಡುವೆ.
ಎನ್ನ ಕರ್ಮಬಂಧನ ಬಿಡುವಂತೆ ಮಾಡಾ ಅಯ್ಯಾ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

puṇyapāpaṅgaḷanaṟiyada munna
anēka bhavaṅgaḷalli bandu nimma nilavanaṟiyade keṭṭenayyā !
innu nimma śaraṇuvokkenūgi,
nā nimmanendū agaladante māḍā ayyā.
nimma dharma, nimma dharma.
nimmalli onda bēḍuve
enna karmabandhana biḍuvante māḍā ayyā,
Kapilasiddhamallikārjunā,

Before I knew
What merit was or sin,
I came in many a birth
And, ignorant of Thy worth, am lost!
Now that I have
Surrendered unto Thee,
Make that I never part from Thee!
Thy mercy, Lord, Thy mercy!
One thing I beg of Thee:
Make that the bonds of action
Forsake me, Lord
Kapilasiddhamallikārjuna!

೩೬

ಮತ್ತಂ,
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ನಿಮ್ಮ ಗಣಂಗಳ ಸಮೂಹದಲ್ಲಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ನಿಮ್ಮವರ ನಡುವೆ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಕೀಳಿಲ ಕಾಯ್ದು?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಕಿಂಕಿಲನಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ನಿಮ್ಮ ನಾಮಡಿಂಗರಿಗನಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಶಿವನೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ?

mattaṁ,
endippenayyā nimma gaṇaṅgaḷa samūhadalli ?
endippenayyā nimmavara naḍuve ?
endippenayyā kīḷila kāydu ?

endippenayyā kiṅkilanāgi?
endippenayyā nimma nāmaḍiṅgariganāgi?
endippenayyā śivanē Kapilasiddhamallikārjunā?

Again:

When shall I be, O Lord,
In the assembly of Thy saints?
When shall I be, O Lord,
Amidst Thine own?
When shall I be, O Lord,
A watchman on Thy porch?
When shall I be a slave,
A servant of Thy name?
O when, good God, O when,
Kapilasiddhamallikārjuna?

೩೭

ಮತ್ತಂ,
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರವೇಶಿಸಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಭಕ್ತಿ ಜ್ಞಾನ ವೈರಾಗ್ಯ ಸಂಪನ್ನನಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ತತ್ತ್ವಾತತ್ತ್ವ ತೂರ್ಯಾತೂರ್ಯ ನೀನೆಯಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ದೀಕ್ಷಾತ್ರಯದಲ್ಲಿ ಸಂಪನ್ನನಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಲಿಂಗತ್ರಯದಲ್ಲಿ ಪ್ರಸಾದಸಂಪನ್ನನಾಗಿ?
ಎಂದಿಪ್ಪೆನಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿಮ್ಮವರ ನಡುವೆ ಓರಂತೆ?

mattaṁ,
endippenayyā śuddha siddha prasiddha pravēśisi?
endippenayyā bhakti jñāna vairāgya sampannanāgi?
endippenayyā tattvātattva tūryātūrya nīneyāgi?
endippenayyā dīkṣātrayadalli sampannanāgi?
endippenayyā liṅgatrayadalli prasādasampannanāgi?
endippenayyā Kapilasiddhamallikārjunayyā,
nimmavara naḍuve ōrante?

Again:

When shall I enter into Thy gift, O Lord,
Pure and perfect and absolute?
When shall I be enriched, O Lord,

With knowledge, renunciation, piety?
When shall I be as one, O Lord,
For whom the Principle and non-Principle,
For whom the Bliss and the non-Bliss are Thou?
When shall I be enriched, O Lord,
With triple initiation, and
With the Prasāda in the triple Liṅga?
When shall I be, O Lord
Kapilasiddhamallikārjuna,
As one amidst Thine own?

೩೮

ಮತ್ತಂ,
ಒಡೆಯರುಳ್ಳ ತೊತ್ತಾನು. ತಾಯುಳ್ಳ ಶಿಶುವಾನು.
ಸ್ವತಂತ್ರವೇಕಯ್ಯಾ ನಿನ್ನವರ ನಡುವೆ ಎನಗೆ?
ನಿನ್ನವರು ಎನ್ನನೊಲ್ಲದಿದ್ದ ದುಃಖವನು ಮಱೆವೆನೆ ನಾನು?
ನಿನ್ನವರಾಜ್ಞೆಯ ಮೀಱಿದೆನಾಯಿತ್ತಾದಡೆ,
ನಿನ್ನಾಣೆಯಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
oḍeyaruḷḷa tottānu. tāyuḷḷa śiśuvānu.
svatantravēkayyā ninnavara naḍuve enage?
ninnavaru ennanolladidda duḥkhavanu maṟevene nānu?
ninnavarājñeya mīṟidenāyittādaḍe,
ninnāṇeyayyā Kapilasiddhamallikārjunā.

Again:
I am a servant with his lord,
An infant with his dam.
What means this freedom to me, Lord,
Being amidst Thine own?
Can I forget the pain
Of being rejected by Thine own?
If I defy, Lord, the commands
Of those who are Thine own,
Thy curse fall upon me,
Kapilasiddhamallikārjuna!

೩೯

ಮತ್ತಂ,
ಆವಾಗಳೂ ನಿನ್ನವರುಗಳ ನೀನೆಂಬ ಮನವ,
ಅತಿಯುನ್ನತೋನ್ನತವ ಕೊಡು ಕಂಡಾ,
ಎಲೆ ಅಯ್ಯಾ ನಿನ್ನ ಧರ್ಮವಯ್ಯಾ !
ನಿನ್ನ ಲಾಂಛನವ ಕಂಡು ತಾತ್ಪರ್ಯವೆಂದು ನಂಬುವ
ಮನಸಿಂಗೆ ಮಂಗಳವನೀಯಯ್ಯಾ.
ನಿನ್ನವರ ಸಹಲೋಕದಲ್ಲಿ ಅವರ ಕೀಳಿಲ ಕಾಯ್ದಿಪ್ಪ ಸುಕೃತವನು
ತಪ್ಪದೆ ಕೊಡು ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ, ನಿಮ್ಮ ಧರ್ಮ.

mattaṁ,
āvāgaḷū ninnavarugaḷa nīneṁba manava,
atiyunnatōnnatava koḍu kaṇḍā,
ele ayyā ninna dharmavayyā !
ninna lāñchanava kaṇḍu tātparyavendu naṁbuva
manasiṅge maṅgaḷavanīyayyā.
ninnavara sahalōkadalli avara kīḷila kāydippa sukṛtavanu
tappade koḍu Kapilasiddhamallikārjunayyā, nimma dharma.

Again:
Grant me the loftiest height of mind
Always to think Thine own are Thou.
O Lord! Thy mercy, Lord!
Bestow Thy blessing on the mind
So that I may believe
It is the Thing itself
On seeing Thy sign.
Grant me, for sure the luck
To be a watchman on Thy porch,
In the company of Thine own.
Thy mercy, Lord
Kapilasiddhamallikārjuna!

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಾ ಮಾಡುವ ಶೈವಯೋಗಾಭ್ಯಾಸ ಭಿನ್ನ ಕ್ರೀಗಳನು ತಾವೆ ಜಱೆದುಕೊಂಡು ನುಡಿದು, ಶರಣರ ಕರುಣವ ಸಾಧ್ಯವ ಮಾಡಿಕೊಡು ಎಂದು ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Siddharāmayyadēvaru tā māḍuva śaivayōgābhyāsa bhinna krīgaḷanu tāve jaṟedukoṇḍu nuḍidu, śaraṇara karuṇava sādhyava māḍi koḍu endu Prabhudēvarige binnaisuva prastāvada vacana:

Again:

The vacana which tells how Lord Siddharāmayya, after speaking disparagingly of the Śaiva-yōga practised by him and of his secular work, requests Prabhudēva to make the śaraṇas' grace available to him:

೪೦

ಹಿಂದೆ ಬಯಸಿದೆ ಕಾಳುತನದಲ್ಲಿ, ಎನ್ನ ಮಂದಮತಿಯ ನೋಡಿರಯ್ಯಾ.
ಕೆಱೆ ಬಾವಿ ಹೂದೋಟ ಚೌಕ ಛತ್ರಂಗಳ ಮಾಡಿ,
ಜೀವಂಗಳ ಮೇಲೆ ಕೃಪೆಯುಂಟೆಂದು, ಎನ್ನ ದಾನಿ ಎಂಬರು.
ಆನು ದಾನಿಯಲ್ಲ ಅಯ್ಯಾ.
ನೀ ಹೇಳಿದಂತೆ ನಾ ಮಾಡಿದೆನು.
ನೀ ಬರಹೇಳಿದಲ್ಲಿ ನಾನು ಬಂದೆನು.
ನೀನು ಇರಿಸಿದಂತೆ ಇದ್ದೆನು.
ನಿಮ್ಮ ಇಚ್ಛಾಮಾತ್ರವ ಮೀಱಿದೆನಾಯಿತ್ತಾದಡೆ,
ಫಲಪದ ಜನನವ ಬಯಸಿದೆನಾದಡೆ ನಿಮ್ಮಾಣೆ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ ಭವಕ್ಕೆ ಬರಿಸದಿರಯ್ಯಾ, ನಿಮ್ಮ ಧರ್ಮ.

hinde bayaside kāḷutanadalli, enna mandamatiya nōḍirayyā.
keṟe bāvi hūdōṭa couka chatraṅgaḷa māḍi,
jīvaṅgaḷa mēle kṛpeyuṇṭendu, enna dāni eṁbaru.
ānu dāniyalla ayyā.
nī hēḷidante nā māḍidenu.
nī barahēḷidalli nānu bandenu.
nīnu irisidante iddenu.
nimma icchāmātrava mīṟidenāyittādaḍe.
phalapada jananava bayasidenādaḍe nimmāṇe.
Kapilasiddhamallikārjunayyā bhavakke barisadirayyā, nimma dharma.

Before, I ignorantly yearned—
Behold my witlessness, O Lord!
Because I built
Tanks, wells and squares,
Gardens and hostelries,
They called me donor for
My kindness to all living things...
I am no donor, Lord!

I did as you did tell;
I came where you bid come;
I was as you made me to be...
If I defy your merest wish,
If I desire
Reward or rank or birth,
Your curse on me!
O Kapilasiddhamallikārjuna Lord,
Do me the grace that I
Come never again to birth!

೪೧

ಮತ್ತಂ,
ಮಾಡಿಸಯ್ಯಾ ಎನಗೆ ನಿಮ್ಮವರ ಸಂಗವ.
ಮಾಡಿಸಯ್ಯಾ ಎನಗೆ ನಿಮ್ಮವರಾನಂದವ.
ಆಗಿಸಯ್ಯಾ ನಿಮ್ಮವರಾದಂತೆ.
ನೋಡಿಸಯ್ಯಾ ನಿನ್ನವರ ಕೂಡೆ.
ಸಂಗವನು ಮಾಡಿಸಯ್ಯಾ,
ಎನಗೆ ಬಚ್ಚ ಬಱಿಯ ಭಕ್ತಿಯನು ಕೊಡಿಸಯ್ಯಾ.
ಎನಗೆ ಪಾದೋದಕ ಪ್ರಸಾದವನೊಚ್ಚತವ ಸಲಿಸಯ್ಯಾ.
ನಿಮ್ಮವರ ಕೂಡೆ ಸಿಕ್ಕಿ ಇರಿಸಯ್ಯಾ.
ನಿನ್ನವರ ಪಾದದ ಕೆಳಗೆ ನಿತ್ಯನಾಗಿ ಬರಿಸಯ್ಯಾ ಎನ್ನ ಭವಭವದಲ್ಲಿ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನೀನು ಇಂತು ಕೆಡಿಸಯ್ಯಾ ಎನ್ನ ಭವಭವದ ಹುಟ್ಟ.

mattaṁ,
māḍisayyā enage nimmavara saṅgava.
māḍisayyā enage nimmavarānandava.
āgisayyā ninnavarādante.
nōḍisayyā ninnavara kūḍe.
saṅgavanu māḍisayyā,
enage bacca baṟiya bhaktiyanu koḍisayyā.
enage pādōdaka prasādavanoccatava salisayyā.
nimmavara kūḍe sikki irisayyā.
ninnavara pādada keḷage nityanāgi barisayyā enna bhavabhavadalli.

Kapilasiddhamallikārjunayyā,
nīnu intu keḍisayyā enna bhavabhavada huṭṭa.

Again:
Lord, make me have the fellowship of Thine own;
Lord, make me have their bliss;
Pray, make me be what they became
And make me see with them;
Make me to be with them,
And make them grant me, Lord,
Devotion pure and plain;
Make me attain the joy
Of Pādōdaka and Prasāda, Lord;
Pray, make me live
In the close company of Thine own;
Lord, make me come,
Birth after birth, as an eternal being
Beneath their feet.
O Kapilasiddhamallikārjuna Lord,
Do Thou annihilate my birth
Thus, in successive lives!

೪೨

ಮತ್ತಂ,
ನುಡಿಯಬಹುದು ಅದ್ವೈತವನೊಂದುಕೋಟಿ ವೇಳೆ.
ಒಮ್ಮೆ ನಡೆಯಬಹುದೆ ನಿರ್ಧರವಾಗಿ ಸದ್‌ಭಕ್ತಿ ಆಚಾರವ?
ನುಡಿದಂತೆ ನಡೆವ, ನಡೆದಂತೆ ನುಡಿವ
ಸದ್‌ಭಕ್ತಿ ಸದಾಚಾರಯುಕ್ತ ಮಹಾತ್ಮರ ಪಾದವ ಹಿಡಿದು
ಬದುಕಿಸಯ್ಯಾ ಪ್ರಭುವೇ, ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ !

mattaṁ,
nuḍiyabahudu advaitavanondukōṭi vēḷe.
omme naḍeyabahude nirdharavāgi sadbhakti ācārava?
nuḍidante naḍeva, naḍedante nuḍiva
sadbhakti sadācārayukta mahātmara pādava hiḍidu
badukisayyā Prabhuve, Kapilasiddhamallikārjunā?

Again:
It is easy to talk advaita
A billion times:

But could we, once, unfalteringly
Do right devotion and discipline?
O Prabhu, Kapilasiddhamallikārjuna,
Pray, let me hold the feet
Of the great souls, devout and virtuous,
Who practise what they preach,
Preach what they practise too,
And so be saved!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿನಗೆ ಅಂತರ್ಲಕ್ಷಾನುಸಂಧಾನ ಧ್ಯಾನಯೋಗದಿಂದ ವಸ್ತುವ ಕಂಡೆಹೆನೆಂದರೆ ಸಾಧ್ಯವಾಗದು; ಎನ್ನ ಶ್ರೀಗುರುವಪ್ಪ ಅನುಮಿಷದೇವರಂತೆ ಕರಸ್ಥಲದ ಲಿಂಗದಲ್ಲಿ ವಸ್ತುನಿಶ್ಚಯವ ಕಂಡು ಬದುಕೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru binnaisalu, adakke Prabhudēvaru ninage antarlakṣānusandhāna dhyānayōgadinda vastuva kaṇḍehenendare sādhyavāgadu; enna śrīguruvappa anumiṣadēvarante karasthalada liṅgadalli vastuniścayava kaṇḍu badukendu nirūpisida prastāvada vacana:

The vacana which tells how, on Lord Siddharāmayya submitting thus, Prabhudēva thereupon observed: 'If you try to realise the Thing by way of meditation consisting in exercise of inward concentration, it will not be possible; do you be saved by finding certitude of the Thing in the Liṅga on the palm, like my gracious Guru Animiṣa':

೪೩

ಶ್ರುತಿಯ ನಂಬದಿರೊ, ಶ್ರುತಿಯ ನಂಬದಿರೊ.
ಶ್ರುತಿತತಿಗಳು ಮುನ್ನವೆ ಶಿವನಡಿಯ ಕಾಣದೆ.
'ಶ್ರುತಿ ಚಕಿತಮಭಿಧತ್ತೇ' ಎನುತ್ತ
ಮುನ್ನವೆ ಅಜಿಸಿ ತೊಳಲಿ ಬಳಲುತ್ತೈದಾವೆ.
ಶ್ರುತಿ ಹೇಳಿದತ್ತ ಹರಿಹರಿದು ಬಳಲದಿರೊ.
ಶೂನ್ಯಕ್ಕೆ ತಲೆವಾಜಿಸಿಕ್ಕದಿರೊ.
ವಸ್ತು ಹೃದಯದಲುಂಟೆಂದು ನೆನೆಯದಿರೊ.
ವಸ್ತು ಭ್ರೂಮಧ್ಯದಲುಂಟೆಂದು ಭ್ರಮಿಸದಿರೊ.
ವಸ್ತು ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ಉಂಟೆಂದು ಮೊಲಬುಗೆಪದಿರೊ.

ವಸ್ತುನಿಶ್ಚಯುವ ಕಾಬಡೆ, ಎನ್ನ ಸದ್ಗುರು ಅನುಮಿಷದೇವನಂತೆ
ನಿನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ ನಿಶ್ಚೈಸಿ, ವಸ್ತುನಿಶ್ಚಯುವ ಕಂಡು,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಬ್ಬೆಱಗಾಗೊ ಮರುಳೇ !

śrutiya naṁbadiro, śrutiya naṁbadiro.
śrutitatigaḷu munnave śivanaḍiya kāṇade,
'śruti cakitamabhidhattē' enutta
munnave aṟasi toḷali baḷaluttaidāve.
śruti hēḷidatta hariharidu baḷaladiro.
śūnyakke talevāṟanikkadiro.
vastu hṛdayadaluṇṭendu neneyadiro.
vastu bhrūmadhyadaluṇṭendu bhramisadiro.
vastu brahmarandhradalli uṇṭendu holabugeḍadiro.
vastuniścayava kābaḍe, enna sadguru anumiṣadēvanante
ninna karasthaladalli niścaisi, vastuniścayava kaṇḍu,
namma Guhēśvaraliṅgadalli nibbeṟagāgo maruḷē!

Trust not the word that is revealed;
Trust not the word that is revealed.
Why, all your Scriptures, long ago,
Failing of Śiva's feet,
Have toiled and moiled in search
Since long ago,
Saying 'The Scriptures wonder how to tell'.
Tire not yourself in chasing it
The way the Scriptures bid you to.
Put not a head-band round the Void.
Think not the Thing is in the heart;
Nor have vain fancies that
The Thing's between the eyebrows; nor
Go wandering several ways
Supposing that the Thing
Is in the Brahmarandhra,
So may you attain
Certitude of the Thing,
By proving it upon your palm,
Like my great Guru, Animiṣa;

And, gaining certitude of the Thing,
Be rapt in Guhēśvaraliṅga,
You fool!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಅನುಮಿಷದೇವರೆಂಬ ಗುರುವಿನ ಕೃಪೆಯಿಂದ ಇಷ್ಟಲಿಂಗ ಸಂಬಂಧವ ಪಡೆದೆನಾಗಿ ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧವಾಯಿತ್ತು. ನಿನಗೆ ಇಷ್ಟಲಿಂಗ ಸಂಬಂಧವಿಲ್ಲದೆ ಇದ್ದರೆ ಆಗದು ಎಂದು ನಿರೂಪಿಸಿದ ವಚನ:

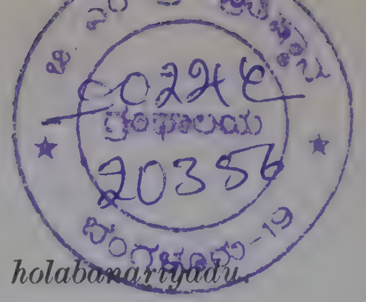
mattaṁ Prabhudēvaru anumiṣadēvareṁba guruvina kṛpeyinda iṣṭaliṅga saṁbandhava paḍedanāgi prāṇaliṅga saṁbandhavāyittu, ninage iṣṭaliṅga saṁbandhavillade iddare āgadu endu nirūpisida vacana:

Again: The vacana which tells how Prabhudēva said, 'Because I had obtained contact with Iṣṭa-Liṅg by the grace of my Guru Animiṣa, I could gain contact with Prāṇa-Liṅga; so, if you lack contact with Iṣṭa-Liṅga, it will not do':

೪೪

ಅಂಗ ಲಿಂಗ, ಪ್ರಾಣ ಲಿಂಗ, ಮನ ಲಿಂಗವಾಯಿತ್ತು. ನೋಡಾ !
ಅಂಗ ಲಿಂಗವಾಗಿ ನಡೆನುಡಿಗತಿಯನಱಿಯದು.
ಪ್ರಾಣ ಲಿಂಗವಾಗಿ ನವನಾಳದ ಸುಳುಹನಱಿಯದು.
ಮನ ಲಿಂಗವಾಗಿ ನೆನಹುಗೆಟ್ಟಿತ್ತು.
ಅನುಭಾವ ಲಿಂಗವಾಗಿ ವಿಚಾರವಱಿತಿತ್ತು.
ಭಾವ ಲಿಂಗವಾಗಿ ಭಾವನೆಯುಳಿಯಿತ್ತು.
ಸರ್ವಕ್ರೀಗಳೆಲ್ಲವು ಲಿಂಗವಾಗಿ ಮಾರ್ಗಕ್ರೀಯ ಹೊಲಬನಱಿಯದು.
ಅಱಿವು ಲಿಂಗವಾಗಿ ಅಱಿವು ಮಱಹುಗೆಟ್ಟಿತ್ತು.
ಅಂತರಂಗ ಲಿಂಗವಾಗಿ ಬಹಿರಂಗವೆಂದಱಿಯದು.
ಬಹಿರಂಗ ಲಿಂಗವಾಗಿ ಅಂತರಂಗದ ಸುದ್ದಿಯನಱಿಯದು.
ಸರ್ವಾಂಗ ಲಿಂಗವಾಗಿ ಸರ್ವೇಂದ್ರಿಯ ಗಮನಗೆಟ್ಟಿತ್ತು.
ಮಹಾಘನವಿಂಬುಗೊಂಡಿತ್ತಾಗಿ ನಿಷ್ಪತಿ ಕಱಿಗೊಂಡಿತ್ತು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಪ್ರಾಣಲಿಂಗಸಂಬಂಧ ಸಯವಾಯಿತ್ತು ನೋಡಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

aṅga liṅga, prāṇa liṅga, mana liṅgavāyittu nōḍā!
aṅga liṅavāgi naḍenuḍigatiyanaṟiyadu.
prāṇa liṅgavāgi navanāḷada suḷuhanaṟiyadu.
mana liṅgavāgi nenahugeṭṭittu.



anubhāva liṅgavāgi vicāravaṟatittu.
bhāva liṅgavāgi bhāvaneyaḷiyittu.
sarvakrīgaḷellavu liṅgavāgi mārgakrīya holabanaṟiyadu.
aṟivu liṅgavāgi aṟivu maṟahugeṭṭittu.
antaraṅga liṅgavāgi bahiraṅgavendaṟiyadu.
bahiraṅga liṅgavāgi antaraṅgada suddiyanaṟiyadu.
sarvāṅga liṅgavāgi sarvēndriya gamanageṭṭittu.
mahāghanaviṁbugoṇḍittāgi niṣpati kaṟigoṇḍittu.
Guhēśvaraliṅgadalli
prāṇaliṅgasaṁbandha sayavāyittu nōḍā Siddharāmayyā.

Lo! body, breath and mind have been
Transformed to Liṅga!
Once body is transformed to Liṅga,
It knows not the course
Of act or speech.
Once breath has been transformed to Liṅga,
It knows not the stir
Of the nine nerves.
Once mind has been transformed to Liṅga,
All memory is lost.
When once experience
Has been transformed to Liṅga,
Withered is all thought.
Once will has been transformed to Liṅga,
All feeling is destroyed.
When once all actions have been
Transformed to Liṅga,
They know not the customary modes.
When knowledge has been
Transformed to Liṅga,
Its ignorance is shed.
When the Within has been
Transformed to Liṅga,
It knows not the Without.
Once the Without has been
Transformed to Liṅga
It knows no report
Of the Within.

When the whole being has been
Transformed to Liṅga,
All senses' stir is stilled.
When the Absolute has lodged in,
Perfection is complete.
Look, O Siddharāmayya,
The contact with Prāṇa Liṅga has become
A permanent possession
In Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ನಿರೂಪಿಸುತ್ತಿರಲು, ಆ ಸಮಯದಲ್ಲಿ ಅಮುಗಿದೇವಯ್ಯಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Siddharāmayyadēvarige nirūpisuttiralu, ā samayadalli Amugidēvayyagaḷu binnaisuva prastāvada vacana:

The vacana which tells what, on Prabhudēva saying thus to Lord Siddharāmayya, Amugidēvayya submitted thereon:

೪೫

ಕ್ಷುತ್ತು ಪಿಪಾಸೆಯಱತಡೇನು, ಭಕ್ತನಪ್ಪನೆ?
ಸ್ವೇಚ್ಛಾಗಮನಿಯಾದಡೇನು, ಭಕ್ತನಪ್ಪನೆ?
ತನು ಬಯಲಾದಡೇನು, ಭಕ್ತನಪ್ಪನೆ?
ಅಷ್ಟಮಹಾಸಿದ್ಧಿಯುಳ್ಳರೇನು, ಭಕ್ತನಪ್ಪನೆ?
ಚತುರ್ವಿಧಪದವ ಪಡೆದು ಕೈಲಾಸದಲ್ಲಿದ್ದಡೇನು, ಭಕ್ತನಪ್ಪನೆ?
ಮಹತ್ತ್ವವ ಹಲವು ತೋಱಿ ಮೆಱೆದರೇನು, ಭಕ್ತನಪ್ಪನೆ? ಅಲ್ಲಲ್ಲ.
ಭಕ್ತಿಯ ಪರಿ ಎಂತೆಂದಡೆ:
ಅಂಗತ್ರಯದಲ್ಲಿ ಲಿಂಗತ್ರಯ ಸಂಬಂಧವಾಗಿ,
ಗುರು ಲಿಂಗ ಜಂಗಮವನಾರಾಧಿಸಿ,
ಲಿಂಗತ್ರಯದಲ್ಲಿ ಸಮವೇಧಿಸಿ,
ಆ ತ್ರಿವಿಧ ಲಿಂಗ ಜಂಗಮವನಾರಾಧಿಸಿ,
ಪ್ರಸಾದಗ್ರಾಹಿಯಾದಲ್ಲದೆ ಭಕ್ತನಲ್ಲವೆಂದು
ಸಿದ್ಧಸೋಮನಾಥನ ಶರಣರು ನುಡಿವರಯ್ಯಾ ಪ್ರಭುವೆ.

kṣuttu pipāsayaṟataḍēnu, bhaktanappane?
svēcchāgamaniyādaḍēnu, bhaktanappane?
tanu bayalādaḍēnu, bhaktanappane?
aṣṭamahāsiddhiyuḷḷarēnu, bhaktanappane?

caturvidhapadava paḍedu kailāsadalliddaḍēnu bhaktanappane?
mahattvava halavu tōṟi ṁeṟedarēnu, bhaktanappane? allalla.
bhaktiya pari entendaḍe:
aṅgatrayadalli liṅgatraya saṁbandhavāgi,
guru liṅga jaṅgamavanārādhisi,
liṅgatrayadalli samavēdhisi,
ā trividha liṅga jaṅgamavanārādhisi,
prasādagrāhiyādallade bhaktanallavendu
Siddhasōmanāthana śaraṇaru nuḍivarayyā Prabhuve.

What if hunger and thirst dry up,
Does one become a devotee?
What if one move by one's own will,
Does one become a devotee?
What if one's body turn to Void,
Does one become a devotee?
What if one own the eight great powers,
Does one become a devotee?
What if one got the fourfold rank in Heaven,
Does one become a devotee?
What if one make a grand display
Of several miracles,
Does one become a devotee? No, no!
This is the way devotion is:
Unless one has—
Associating in the triple body
The triple Liṅga; having adored
Guru, Liṅga and Jaṅgama;
Being interpenetrated with the triple Liṅga;
Adoring the triple Liṅga and Jaṅgama—
Become a partaker of Prasāda,
The śaraṇas of Siddhasōmanātha
Deny his claim to be
A devotee, O Prabhu!

೪೬

ಮತ್ತಂ.

ಗುರುಕಾರುಣ್ಯವ ಪಡೆದು ಲಿಂಗದೊಳವಗ್ರಾಹಕನಾಗದೆ,
ಅಂಗ ಲಿಂಗ, ಪ್ರಾಣ ಲಿಂಗ, ಆತ್ಮ ಲಿಂಗಸಂಬಂಧದ ವಿಚಾರವಿಲ್ಲದೆ,
ಬರಿಯ ಜ್ಞಾನಯೋಗವೆಂಬ ಶೂನ್ಯದನುಭಾವಿಗೆ ಗುರುಭಕ್ತಿ ಇಲ್ಲ.

ಗುರುಭಕ್ತಿ ಇಲ್ಲವಾಗಿ ಲಿಂಗಭಕ್ತಿ ಇಲ್ಲ.
ಲಿಂಗಭಕ್ತಿಯಿಲ್ಲವಾಗಿ ಜಂಗಮಭಕ್ತಿ ಇಲ್ಲ.
ಜಂಗಮಭಕ್ತಿ ಇಲ್ಲವಾಗಿ ಪ್ರಸಾದವಿಲ್ಲ.
ಪ್ರಸಾದಪ್ರಸನ್ನವಿಲ್ಲವಾಗಿ ಮೋಕ್ಷವಿಲ್ಲ.
ಇದು ಕಾರಣ ಸದ್‌ಗುರು ಸಿದ್ಧಸೋಮನಾಥನಲ್ಲಿ
ಗುರುಕರಜಾತರಾದ ಲಿಂಗಾಂಗಸಂಬಂಧಿಗಳಪೂರ್ವವಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,
gurukāruṇyava paḍedu liṅgadoḷavagrāhakanāgade,
aṅga liṅga, prāṇa liṅga, ātma liṅgasaṁbandhada vicāravillade,
baṟiya jñānayōgaveṁba śūnyadanubhāvige gurubhakti illa.
gurubhakti illavāgi liṅgabhakti ill.
liṅgabhaktiyillavāgi jaṅgamabhakti illa.
jaṅgamabhakti illavāgi prasādavilla.
prasādaprasannavillavāgi mōkṣavilla.
idu kāraṇa sadguru Siddhasōmanāthanalli
gurukarajātarāda liṅgāṅgasaṁbandhigaḷapūrvavayyā Prabhuve.

Again:

If, having gained the Guru's grace,
One does not merge in Liṅga;
Without thought of the bond that binds
The body, breath and self to Liṅga,
One who has experience of the Void
Merely through the Knowledge Way,
Finds no devotion for the Guru;
With no devotion for the Guru,
There's none for Liṅga too;
Without devotion for Liṅga,
There's none for Jaṅgama;
Without devotion for Jaṅgama,
There's no Prasāda for him;
Without the calm that emanates
Out of Prasāda, no liberation is.
Therefore, those who enjoy
The affinity of Liṅga with aṅga, born
Upon the Guru's palm—

In Siddhasōmanātha, virtuous Guru—
Are without a parallel,
O Prabhu!

ಈ ಪೀಗೆಂದು ಅಮುಗಿದೇವಯ್ಯಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವಣ್ಣ ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಂದ ಚೆನ್ನಬಸವೇಶ್ವರನ ಕೈಯಿಂದ ಅನುಗ್ರಹವ ಕೊಡಿಸಿ ಎಂದು ಪ್ರಭುದೇವರಿಗೆ ಭಕ್ತಿ ಜ್ಞಾನಾತುರದಿಂದ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Amugidēvayyagaḷu Prabhudēvaroḍane binnaisalu, Siddharāmayyadēvaru Basavaṇṇa mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷinda Cennabasavēśvarana kaiyinda anugrahava koḍisi endu Prabhudēvarige bhaktijñānāturadinda binnaisuva prastāvada vacana:

The vacana which tells how, on Lord Amugidēva submitting this to Prabhudēva, Lord Siddharāma prayed Prabhudēva in the ardour of devotion and knowledge, saying: 'Obtain through Cennabasavaṇṇa a blessing from the innumerable great saints, Basavaṇṇa chief among them':

೪೭

ಇನಮಂಡಲದೊಳಗೆ ಕಿರಣವಡಗಿಪ್ಪಂತೆ,
ಫಲವಹ ಬೀಜದಲ್ಲಿ ವೃಕ್ಷವಡಗಿಪ್ಪಂತೆ,
ಇಂದುಕಾಂತ ರವಿಕಾಂತದಲ್ಲಿ ಜಲಬಿಂದು ಅಗ್ನಿ ಇಪ್ಪಂತೆ,
ಸಂದ ಕ್ಷೀರದಲ್ಲಿ ಹೊಂದಿ ದಧಿ ತಕ್ರ ನವನೀತ ಘೃತವಿಪ್ಪಂತೆ,
ಅಂಗದ ಮೇಲೆ ಲಿಂಗ ಸಾಹಿತ್ಯವಾಗಿ,
ತನ್ನೊಳಗೆ ಆ ಲಿಂಗವ ಕಂಡು, ಲಿಂಗದೊಳಗೆ ತನ್ನ ಕಂಡು,
ತನ್ನೊಳಗೆ ಸಮಸ್ತವಿಸ್ತಾರವೆಲ್ಲವನೂ ಕಂಡು,
ಜಂಗಮಮುಖ ಲಿಂಗವೆಂಬ ಭೇದವನೂ
ಲಿಂಗಕ್ಕೆ ಜಂಗಮವೆ ಪ್ರಾಣವಾಗಿಪ್ಪ ಭೇದವನೂ
ಅಂಗದೊಳಗೆ ಲಿಂಗವೆ ಆಚಾರವಾಗಿ ಆಳವಟ್ಟ ವಿವರವನೂ
ಲಿಂಗಾಂಗಸಂಬಂಧ ಸ್ಥಲಕುಳಂಗಳವಿರಳವಾಗಿ ಇದ್ದಿತ್ತೆಂಬುದನೂ
ಕಂಗಳ ನೋಟಕ್ಕೆ ಗುಜಿಯಾದ ಲಿಂಗವೆ ಅಂಗವನೊಳಕೊಂಬ ಬೇಧವನೂ
ಸಂಗನಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ಕೃಪೆಮಾಡಿಸಿ,
ಎನ್ನನುಳುಹಾ ಪ್ರಭುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವಯ್ಯಾ.

inamaṇḍaladoḷage kiraṇavaḍagippante,
phalavaha bījadalli vṛkṣavaḍagippante,
indukānta ravikāntadalli jalabindu agni ippante,
sanda kṣīradalli hondi dadhi takra navanīta ghṛtavippante,
aṅgada mēle liṅga sāhityavāgi,
tannoḷage ā liṅgava kaṇḍu, liṅgadoḷage tanna kaṇḍu,
tannoḷage samastavistāravellavanū kaṇḍu,
jaṅgamamukha liṅgavemba bhēdavanū
liṅgakke jaṅgamave prāṇavāgippa bhēdavanū
aṅgadoḷage liṅgave ācāravāgi aḷavaṭṭa vivaravanū
liṅgāṅgasaṁbandha sthalakuḷaṅgaḷaviraḷavāgi iddittembudanū
kaṅgaḷa nōṭakke guṟiyāda liṅgave aṅgavanoḷakomba bēdhavanū
Saṅganabasavaṇṇa Cennabasavaṇṇaninda kṛpemāḍisi,
ennanuḷuhā Prabhuve Kapilasiddhamallikārjunadēvara dēvayyā.

As the beams hidden in the solar disk;
As the tree hidden in the fruiting seed;
As water in the moonstone,
And in the sunstone fire;
As curds and buttermilk,
Butter and ghee, in wholesome milk—
So, too, with Liṅga incorporate with you,
Seeing the Liṅga in yourself,
And seeing yourself in Liṅga;
Seeing in yourself
The entire universe of things,
Pray, make me realise the way
Jaṅgama is Liṅga's face;
How Jaṅgama is Liṅga's soul;
The method how
Liṅga is possessed
As discipline in aṅga;
How the relation between Liṅga and aṅga
In all its stages and its characters
Was an indivisible bond;
How Liṅga has absorbed aṅga
As target of the gaze of eyes—

And do it through Saṅgana Basavaṇṇa
And Cennabasavaṇṇa, O Prabhu, and save me,
O Kapilasiddhamallikārjuna Lord!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನವರಿಂದ ಲಿಂಗಧಾರಣವ ಮಾಡಿಸಿ ಎಂದು ಬಿನ್ನೈಸಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಲಿಂಗವ ಧರಿಸಬೇಕೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Prabhudēvaroḍane Basavaṇṇa Cennabasavaṇṇanavarinda liṅgadhāraṇava māḍisi endu binnaisalu, ā Prabhudēvaru Cennabasavarājadēvaroḍane Siddharāmayyadēvarige liṅgava dharisabēkendu nirūpisida prastāvada vacana:

The vacana which tells how, on Lord Siddharāma submitting to Prabhudēva, saying, 'Make me the possessor of Liṅga through Basavaṇṇa and Cennabasavaṇṇa', Prabhudēva said to Lord Cennabasavarāja, 'The Liṅga must be invested upon Lord Siddharāma':

೪೮

ರತ್ನ ದೀಪ್ತಿಯಾದಡೇನು? ಬಂಧಿಸಿದ ಕುಂದಣದಲ್ಲಿಯೆ ಸಂದಿರಬೇಕು.
ಸ್ವಾದುರಸದ ರುಚಿಯನೀವ ಫಲವೆಂದಡೇನು, ವೃಕ್ಷವಿಲ್ಲದನ್ನಕ್ಕರ?
ಚಿತ್ರಸೌಂದರ್ಯ ನೋಟಕ್ಕೆ ಸುಖವೆಂದಡೇನು,
ಭಿತ್ತಿಯು ಪಟಮುಖ್ಯಸ್ಥಾನವಿಲ್ಲದನ್ನಕ್ಕರ?
ಅಂಜನಸಿದ್ಧಿಯು ನಿಧಾನವ ಕಂಡಡೇನು,
ಸಾಧನಕ್ರೀಯಿಂದ ಸಾಧ್ಯವ ಮಾಡಿಕೊಳ್ಳದನ್ನಕ್ಕರ?
ಇದು ಕಾರಣ. ಕಾಯದ ಕರಸ್ಥಲಕ್ಕೆ ಇಷ್ಟಲಿಂಗಸಾಹಿತ್ಯವಿಲ್ಲದಿದ್ದರೆ,
ನಿರವಯವಾದ ಜ್ಞಾನಯೋಗದ ಕೂಟ ಸಾಧ್ಯವಾಗದು.
ಇದು ಕಾರಣ, ಕ್ರಿಯಾಲಿಂಗಸಂಬಂಧವೆ ಭಕ್ತಂಗೆ ಮತವು.
ಇದೇ ದೇಹಶೌಚವು.
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣರ ಮನ ಒಪ್ಪುವಂತೆ
ಸಿದ್ಧರಾಮಯ್ಯಂಗೆ ಲಿಂಗಸಾಹಿತ್ಯವ ಮಾಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

ratna dīptiyādaḍēnu? bandhisida kundaṇadalliye sandirabēku.
svādurasada ruciyanīva phalavendaḍēnu,
vṛkṣavilladannakkara?
citrasoundarya nōṭakke sukhavendaḍēnu,

bhittiya paṭamukhyasthānavilladannakkara?
añjanasiddhiya nidhānava kaṇḍaḍēnu,
sādhana krīyinda sādhyava māḍikoḷḷadannakkara?
idukāṛaṇa, kāyada karasthalakke iṣṭaliṅgasāhityavilladiddare,
niravayavāda jñānayōgada kūṭa sādhyavāgadu.
idukāraṇa, krīyāliṅgasaṁbandhave bhaktaṅge matavu.
ide dēhaśoucavu.
namma Guhēśvarana śaraṇara mana oppuvante
Siddharāmayyaṅge liṅgasāhityava māḍā Cennabasavaṇṇā.

What if it be a radiant gem?
It must remain in its setting of gold.
What if it be a fruit
Of honeyed juice
Unless there be the tree?
What if the pictured loveliness
Delight the eye, unless there be
The canvas of the wall and other means?
What if the treasure-trove be seen
By divination's aid, unless
The trove itself is got
By implements?
Therefore, unless there be the touch
Of Iṣṭa-Liṅga on the palm,
The union of the Way of Knowledge,
One and integral, is unattained.
Therefore, the touch of Kriyāliṅga
Is dogma for the devotee;
It is itself
The body's purity.
O Cennabasavaṇṇa, bestow
The touch of Liṅga on Siddharāma,
So it may please the hearts
Of our Guhēśvara's śaraṇas.

ಇಂತು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಉಪದೇಶವ ಮಾಡೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರಿಗೆ ನಿರೂಪಿಸಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ದೀಕ್ಷೆಯಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Siddharāmayyadēvarige upadēśava māḍendu Cennabasavarājadēvarige nirūpisalu, ā Cennabasavarājadēvaru Siddharāmayyadēvarige dīkṣeyaṁ māḍida prastāvada vacana:

The vacana which tells how, on Prabhudēva asking Lord Cennabasavarāja to give instruction to Lord Siddharāmayya, Lord Cennabasavarāja bestowed initiation on him:

೪೯

ಆಣವಮಲ ಮಾಯಾಮಲ ಕಾರ್ಮಿಕಮಲವೆಂಬ ಮಲತ್ರಯಂಗಳಂ ಕಳೆದು,
ಆಜ್ಞಾದೀಕ್ಷೆ ಉಪಮಾದೀಕ್ಷೆ ಸ್ವಸ್ತಿಕಾರೋಹಣ
ಕಳಶಾಭಿಷೇಕ ವಿಭೂತಿಯ ಪಟ್ಟ ಲಿಂಗಾಯತ ಲಿಂಗಸ್ವಾಯತ
– ಈ ಏಳನೂ ಕಾಯಕ್ಕುಪದೇಶವ ಮಾಡುವುದು.
ಸಮಯ ನಿಸ್ಸಂಸಾರ ನಿರ್ವಾಣ ತತ್ತ್ವದೀಕ್ಷೆ
ಆಧ್ಯಾತ್ಮಕ ಅನುಗ್ರಹ ಸತ್ಯಶುದ್ಧ
– ಈ ಏಳನೂ ಪ್ರಾಣಕ್ಕುಪದೇಶವ ಮಾಡುವುದು.
ಏಕಾಗ್ರಚಿತ್ತ ದೃಢವೃತ ಪಂಚೇಂದ್ರಿಯಾರ್ಪಿತ
ಅಹಿಂಸೆ ಮನೋಲಯ ಲಿಂಗನಿಜ ಸದ್ಯೋನ್ಮುಕ್ತಿ
– ಈ ಏಳನೂ ಮನಕ್ಕುಪದೇಶವ ಮಾಡುವುದು.
ಈ ಕ್ರಮವನಱಿದು ಮಾಡುವುದು
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಸಹಜದೀಕ್ಷೆಯಯ್ಯಾ.

āṇavamala māyāmala kārmikamalavemba malatrayaṅgaḷaṁ kaḷedu,
ājñādīkṣe upamādīkṣe svastikārōhaṇa
kaḷaśābhiṣēka vibhūtiya paṭṭa liṅgāyata liṅgasvāyata
– ī ēḷanū kāyakkupadēśava māḍuvudu.
samaya nissaṁsāra nirvāṇa tattvadīkṣe
ādyhātmak anugraha satyaśuddha
– ī ēlanū prāṇakkupadēśava māḍuvudu.
ēkāgracitta dṛḍhavṛta pancēndriyārpita
ahiṃse manōlaya liṅganija sadyōnmukti
– ī ēḷanū manakkupadēśava māḍuvudu.
ī kramavanaṟidu māḍuvudu
Kūḍalacennasaṅgayyanalli sahajadīkṣeyayyā.

Having wiped out the triple taint—
Bred of the seed, illusion and one's works—

These seven corporal initiations
Are to be done: that of command,
That which employs analogies,
That which bids sit upon a throne,
Or which is done
By sprinkling holy water from the pot;
That which consists in ashen crown,
In Liṅga coming to the palm.
And, last. incorporation of the Liṅga Itself.
The seven vital initiations
Are to be done:
Conformity to the code, unworldliness,
Effacement of oneself,
The teaching of the principles,
Spiritual lore, and grace,
And purity in the Truth.
The seven mental initiations
Are to be done:
One-pointed mind, firm vows,
And dedication of the fivefold sense,
Non-violence,
Absorption of the mind,
Oneness with Liṅga,
And liberation here and now.
To do this, being aware
Of this due order, is
The natural initiation in Lord
Kūḍala Cennasaṅgama, Sir.

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ಕಾಯ ಪ್ರಾಣ ಮನವೆಂಬ ತ್ರಿವಿಧದಲ್ಲಿ ಇಪ್ಪತ್ತೊಂದು ದೀಕ್ಷೆಯಂ ಮಾಡಿ, ತ್ರಿವಿಧಲಿಂಗಧಾರಣಮಂ ಸಂಬಂಧಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪರಮಾನಂದ ಹರುಷವನೆಯ್ದಿ ಬಿನ್ನೈಸಿದ ವಚನ:

intu Cennabasavarājadēvaru kāya prāṇa manavemba trividhadalli ippattondu dīkṣeyaṁ māḍi, trividhaliṅgadhāraṇamaṁ saṁbandhisalu, idakke Siddharāmayyadēvaru paramānanda haruṣavaneydi binnaisida vacana:

The vacana which tells how, when Lord Cennabasavarāja, having given these twenty-one initiations, related the possession

of the triple Liṅga to the trinity of body, life and mind, Lord Siddharāmayya thereupon rejoiced exceedingly:

೫೦

ಅಧ್ಯಾತ್ಮ ಅಧ್ಯಾತ್ಮವೆಂದೆಂಬಿರಿ. ಅಧ್ಯಾತ್ಮವಾರಿಗೆ?
ಶ್ರೀಗುರುಸ್ವಾಮಿ ಬಹಳವಪ್ಪ ಶಿವಲಿಂಗವ ಸೂಕ್ಷ್ಮವ ಮಾಡಿ
 ಕರಸ್ಥಲದಲ್ಲಿ ಕೊಟ್ಟ ಬಳಿಕ, ಬೇಱೆ ಯೋಗ ಉಂಟೇ?
ತನ್ನ ಹಸ್ತವ ಮಸ್ತಕದಲ್ಲಿಟ್ಟು,
 ವಾಯುಪ್ರಾಣಿಯಾಗಿದ್ದುದ ಕೊಂದು
 ಲಿಂಗಪ್ರಾಣಿಯ ಮಾಡಿದ ಬಳಿಕ,
 ಅಕ್ಷರ ಐದಱಲ್ಲಿ ಮುಕ್ತನ ಮಾಡಿದ ಬಳಿಕ,
 ಮರಳಿ ಯೋಗ ಉಂಟೇ, ಶಿವಯೋಗವಲ್ಲದೆ?
ಲಿಂಗಾರ್ಚನೆಯುಂ ಮಾಡಿ,
 ಜಂಗಮಪ್ರಸಾದವ ಕೊಂಡ ಬಳಿಕ,
 ಮರಳಿ ಬಱಿಯ ಯೋಗಕ್ಕೆ ಒಡಂಬಡುವುದೆ ಅಱಿವು?
ಇಂತಪ್ಪವನತಿಗಳೆದು ಶುದ್ಧಶಿವಯೋಗಿಯ ಮಾಡಿದಾತ ಚೆನ್ನಬಸವಣ್ಣ.
ಮಹಾಲೋಕದಲ್ಲಿಪ್ಪ ಅದ್ಯಾ [ಅಧ್ಯ? ಆದ್ಯ?] ಕ್ಷರದ್ವಯಂವ
 ಭೇದಿಸಿ ತಂದು ಕರಸ್ಥಲದಲ್ಲಿ ಇರಿಸಿ,
 ಇದು ಉತ್ತರಪದವೆಂದು ತೋಱಿಕೊಟ್ಟು,
 ಎನ್ನ ತನ್ನಂತೆ ಮಾಡಿದ ಗುರು ಚೆನ್ನಬಸವಣ್ಣ.
ಆನು ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದಿಂದ
 ಅಭ್ಯಾಸಯೋಗವನತಿಗಳೆದು,
 ಶಿವಯೋಗದಲ್ಲಿ ನಿತ್ಯನಾಗಿ,
 ಭಕ್ತ ಮಾಹೇಶ್ವರ ಪ್ರಸಾದಿ ಪ್ರಾಣಲಿಂಗಿ
 ಶರಣ ಐಕ್ಯನೆಂಬ ಷಡುಸ್ಥಲಕ್ಕಧಿಕಾರಿಯಾದೆ.
ನಿನ್ನವರ ಸಲುಗೆಗೆ ಸಂದೆ.
 ಚೆನ್ನಬಸವಣ್ಣನ ಕೃಪೆ ಎನ್ನನಿಂತು ಮಾಡಿತ್ತು ಕಾಣಾ,
 ಗುರುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

adhyātma adhyātmavendembiri. adhyātmavārige?
śrīgurusvāmi bahaḷavappa śivaliṅgava sūkṣmava māḍi
 karasthaladalli koṭṭa baḷika, bēṟe yōga uṇṭē?
tanna hastava mastakadalliṭṭu,
 vāyuprāṇiyāgidduda kondu
 liṅgaprāṇiya māḍida baḷika,

akṣara aidaṟalli muktana māḍida baḷika,
maraḷi yōga uṇṭē, śivayōgavallade?
liṅgārcaneyaṁ māḍi,
jaṅgamaprasādavakoṇḍa baḷika,
maraḷi baṟiya yōgakke oḍaṁbaḍuvude aṟivu?
intappavanatigaḷedu śudhaśivayōgiya māḍidāta
Cennabasavaṇṇa.
mahālōkadallippa adyā (adhya? ādya?) kṣaradvayava
bhēdisi tandu karasthaladalli irisi,
idu uttarapadavendu tōṟikoṭṭu,
enna tannante māḍida guru Cennabasavaṇṇa.
ānu Cennabasavaṇṇana karuṇadinda
abhyāsayōgavanatigaḷedu,
śivayōgadalli nityanāgi,
bhakta māhēśvara prasādi prāṇaliṅgi
śaraṇa aikyaneṁba ṣaḍusthalakkadhikāriyāde,
ninnavara salugege sande.
Cennabasavaṇṇana kṛpe ennanintu māḍittu kāṇā.
guruvē Kapilasiddhamallikārjunā.

You talk and talk of metaphysical lore;
But metaphysical lore for whom?
When Guru, glorious Lord, reduced
The infinite Śivaliṅga to a point
And set it on the palm,
What other yōga is there?
When, laying his hand upon your crown,
He killed you as one breathing air
And deified your breath;
After he made you free
With the five syllables,
Is yōga any more
Except the Śivayōga?
When you performed
The Liṅga-worship and you took
The grace from Jaṅgama,
Would still your new-illumined mind
Accept mere yōga?
Cennabasavaṇṇa is one

Who, eradicating such things,
Made me a pure Śivayōgi;
Who did reveal the twain
Primordial syllable which dwells
In the Great World,
And brought it down to be
Upon my palm;
Declaring that it is the highest state,
Guru Cennabasavaṇṇa made me
Even as himself,
And I, by Cennabasavaṇṇa's grace,
Have shed the customary forms
Of yōga and found
In Śivayōga eternity;
An adept in the Sixfold Hierarchy—
Bhakta, Māhēśvara, Prasādi,
Prāṇaliṅgi, Śaraṇa and Aikya . . .
Thus have I qualified
For fellowship with your own.
Mark you, Guru
Kapilasiddhamallikārjuna,
Cennabasavaṇṇa's grace
Has made me this.

೫೧

ಮತ್ತಂ.
ಹೆಸರಿಡಬಾರದ ಲಿಂಗವ ಹೆಸರಿಟ್ಟು,
ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ತಂದು ಕರತಳಾಮಳಕದಂತೆ ಮಾಡಿ.
ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಕ್ರಿಯಾಲಿಂಗವ ಕೊಟ್ಟ ಶ್ರೀಗುರು ಚೆನ್ನಬಸವಣ್ಣ.
ಹೆಸರಿಟ್ಟ ಲಿಂಗದ ಹೆಸರ ಹೇಳುವೆನು ಕೇಳಯ್ಯಾ.
ಕಂಜಕರ್ಣಿಕೆಯ ಹಣೆಯಲ್ಲಿ
ವಿಹತ್ತ್ರವಸವೆಂದು ಬರೆದ ಐದಕ್ಷರವೆ ಆತನ ಪ್ರಥಮನಾಮ.
ಅಪ್ಪೆಯ ಕರದೊಳೊಪ್ಪಿಪ್ಪ ಆಱಕ್ಷರವೆ ಆತನ ದ್ವಿತೀಯನಾಮ.
ಅಪ್ಪೆಯ ಆನಂದಮಸ್ತಕದೊಳೊಪ್ಪಿಪ್ಪ ಅಕ್ಷರವೆ ಆತನ ಆಚಾರ್ಯನಾಮ.
ಇಂತೀ ನಾಮತ್ರಯಂಗಳನಱಿದು.
ಧ್ಯಾನಾರೂಢನಾಗಿ ಮಾಡುವರು ಎತ್ತಾನಿಕೊಬ್ಬರು.

ಈ ಬಸವಣ್ಣ ಮೊದಲಾದ ಪುರಾತನರು
ಆ ಅವ್ವೆಯ ಅನುಮತದಿಂದ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ,
ನಿತ್ಯ ನಿಜವಾಸಿಗಳಾದರು.
ಆ ಶರಣರ ಅನುಮತದಱುವಿನ ಉಪದೇಶವ ಕೇಳಿ,
ಎನಗಿನ್ನಾವುದು ಹದನಯ್ಯಾ ಎಂಬ ಚಿಂತೆಯ ಬಿಟ್ಟು,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯನ ಕೈಯಲ್ಲಿ ಹಿಡಿದೆನು.

mattaṁ,
hesariḍabārada liṅgava hesariṭṭu,
enna karasthalakke tandu karataḷāmaḷakadante māḍi,
enna karasthalakke kriyāliṅgava koṭṭa śrīguru Cennabasavaṇṇa.
hesariṭṭa liṅgada hesara hēḷuvenu kēḷayyā.
kañjakarṇikeya haṇeyalli
vihattavasavendu bareda aidakṣarave ātana prathamanāma.
avveya karadoḷoppippa āṟakṣarave ātana dvitīyanāma.
avveya ānandamastakadoḷoppippa akṣarave ātana ācāryanāma.
intī nāmatrayaṅgaḷanaṟidu,
dhyānārūḍhanāgi māḍuvaru ettānikobbaru.
ī Basavaṇṇa modalāda purātanaru
ā avveya anumatadinda liṅgārcaneya māḍi,
nitya nijavāsigaḷādaru.
ā śaraṇara anumatadaṟuvina upadēśava kēḷi,
enaginnāvudu hadanayyā eṁba cinteya biṭṭu,
Kapilasiddhamallikārjunayyana kaiyalli piḍidenu.

Again:
Giving a name to the unnameable Liṅga.
Bringing it to my palm,
Making it as a myrobalan on the palm,
The holy Guru, Cennabasavaṇṇa,
Has set the Kriyāliṅga on my palm!
Hear, Sir, I say the name
Of Liṅga, given a name,
The five syllables: vihattavasa,
That are writ
Upon the forehead of the lotus-shell,
Are His first name.

The six syllables that shine
Upon the Mother's palm,
His second name.
The syllable that shines
Upon the Mother's happy head
Is his Preceptor's name.
Occasionally there is one
Who acts in knowledge of this triple name,
In meditation lifted up.
The holy Ancient Ones,
Basavaṇṇa one of them,
By due performance of
The Liṅga worship with the Mother's consent,
Are dwellers for all time
In the Reality.
By listening to the instruction in the lore
Approved by the śaraṇas,
Disposing of all care
Of what is suitable for me, I've clasped
Lord Kapilasiddhamallikārjuna
In my hand.

೫೨

ಮತ್ತಂ,
ಆದಿಯಾಧಾರವಿಲ್ಲದಂದಿನ, ಸಾದಾಖ್ಯದೇಹವಿಲ್ಲದಂದಿನ,
ಸೀಮೆ ಸಂಬಂಧಗಳಿಲ್ಲದಂದಿನ ಅನಾದಿಸಂಸಿದ್ಧನ ಆಗುಮಾಡಿ,
ಹೆಸರಿಟ್ಟು ಕರಸ್ಥಲಕ್ಕೆ ತಂದುಕೊಟ್ಟ ಗುರು
ಚೆನ್ನಬಸವಣ್ಣನಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
ādiyādhāravilladandina, sādākhyadēhavilladandina,
sīme saṁbandhagaḷilladandina anādisaṁsiddhana āgumāḍi,
hesariṭṭu karasthalakke tandukoṭṭa guru
Cennabasavaṇṇanayyā Kapilasiddhamallikārjunā.

Again:
When neither Source nor Substance was,
Nor yet the Being's forms,
Nor bounds nor bonds had come to be,

He who created the timeless Perfection,
Gave it a name and, bringing, placed it
Upon my palm, is Guru Cennabasavaṇṇa,
O Kapilasiddhamallikārjuna!

೫೩

ಮತ್ತಂ,
ಇಹಲೋಕ ಪರಲೋಕವೆಂಬ ಸಂದಳಿಯಿತ್ತಯ್ಯಾ.
ಗುರುವಿನ ಹಸ್ತದಲ್ಲಿ ಸತ್ತು, ಪಂಚಾಕ್ಷರಿಯಿಂದೆತ್ತಿದ ಕಾರಣದಲ್ಲಿ;
ನಿತ್ಯವೂ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುವ ಕಾರಣದಲ್ಲಿ;
ನಿತ್ಯವೂ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿಯ ಧಾರಣವ ಮಾಡುವ ಕಾರಣದಲ್ಲಿ.
ಇಹಲೋಕವೆಂದೇನು, ಪರಲೋಕವೆಂದೇನು,
ಹಂಗು ಹಱಿದು ಒಂದಾದ ಬಳಿಕ?
ಮಲಮದಂಗಳು ಹಱಿದು ನಾನು ನೀನಾದ ಬಳಿಕ?
ಎಲೆ ಅಯ್ಯಾ, ಭಕ್ತರ ಸರ್ವಾಂಗ ಲಿಂಗತನು.
ಭಕ್ತರಿಪ್ಪ ಲೋಕವೆ ರುದ್ರಲೋಕ,
ಗುರುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನಿನ್ನ ಹಸ್ತವ ಮಸ್ತಕದಲ್ಲಿ ಇಟ್ಟಡಾಯಿತ್ತು.

mattaṁ,
ihalōka paralōkaveṁba sandaḷiyittayyā,
guruvina hastadalli sattu, pancākṣariyindettida kāraṇadalli;
nityavū liṅgārcaneya māḍuva kāraṇadalli;
nityavū vibhūti rudrākṣiya dhāraṇava māḍuva kāraṇadalli.
ihalōkavendēnu, paralōkavendēnu,
haṅgu haṟidu ondāda baḷika?
malamadaṅgaḷu haṟidu nānu nīnāda baḷika?
ele ayyā, bhaktara sarvāṅga liṅgatanu.
bhaktarippa lōkave rudralōka,
guruvē Kapilasiddhamallikārjunayyā,
ninna hastava mastakadalli iṭṭaḍāyittu.

Again:
If the gulf between
The Here and the Hereafter has ceased,
It is because

The five syllables raised me up
When dead within
The Guru's hand;
Because I practised every day
The Liṅga worship;
Because I put on every day
The sacred ashes and the Rudra-beads...
When all the burdens have been shed
And oneness is achieved,
What means this Here and this Hereafter?
When all impurities are shed
And all the prides,
When I became as you?
O Lord, the entire body of your devotees
Is Liṅga's body.
The region where they be
Is Rudra's region. O Guru
Kapilasiddhamallikārjuna Lord,
This happened when you laid
Your hand upon my crown.

೫೪

ಮತ್ತಂ.

ಶುದ್ಧವನಱಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ.
ಸಿದ್ಧವನಱಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ.
ಪ್ರಸಿದ್ಧವನಱಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ.
ಚೆನ್ನಬಸವಣ್ಣ ಗುರುವಾಗಿ ಬಂದು,
ಎನ್ನ ಜನ್ಮಕರ್ಮವ ನಿವೃತ್ತಿಯ ಮಾಡಿದನಯ್ಯಾ.

mattaṁ,

śuddhavanaṟide Cennabasavaṇṇā nimminda.
siddhavanaṟide Cennabasavaṇṇā nimminda.
prasiddhavanaṟide Cennabasavaṇṇā nimminda.
Kapilasiddhamallikārjunyyā,
Cennabasavaṇṇa guruvāgi bandu,
enna janmakarmada nivṛttiya māḍidanayyā.

Again:

It is through thee I knew
The Pure,
O Cennabasavaṇṇa!
It is through thee I knew
The Perfect,
O Cennabasavaṇṇa!
It is through thee I knew
The Absolute,
O Cennabasavaṇṇa!
O Kapilasiddhamallikārjuna Lord,
When Cennabasavaṇṇa as my Guru arrived,
O Sir, he tore to shreds
My wheel of births!

ಮತ್ತಂ,

ಹೃದಯಕಮಲದ ಅಷ್ಟದಳದ ದ್ವಾತ್ರಿಂಶ ಕುಸುಮಮಧ್ಯದಲ್ಲಿ ಇಪ್ಪನಾ ಸೂರ್ಯ.
ಆ ಸೂರ್ಯನ ಮಧ್ಯದಲ್ಲಿ ಇಪ್ಪನಾ ಚಂದ್ರ.
ಆ ಚಂದ್ರನ ಮಧ್ಯದಲ್ಲಿ ಇಪ್ಪನಾ ಅಗ್ನಿ.
ಆ ಅಗ್ನಿಯ ಮಧ್ಯದಲ್ಲಿ ಇಪ್ಪುದಾ ಕಾಂತಿ.
ಆ ಕಾಂತಿಯ ಮಧ್ಯದಲ್ಲಿ ಇಪ್ಪುದಾ ಸುಜ್ಞಾನ.
ಆ ಸುಜ್ಞಾನದ ಮಧ್ಯದಲ್ಲಿಪ್ಪುದಾ ಚಿದಾತ್ಮ.
ಆ ಚಿದಾತ್ಮನ ಮಧ್ಯದಲ್ಲಿಪ್ಪನಾ ಚಿತ್‌ಪ್ರಕಾಶರೂಪನಪ್ಪ ಪರಶಿವನು.
ಅಂತಪ್ಪಾ ಪರಶಿವನೆನ್ನ ಸುಜ್ಞಾನಕಾಯದ ಮಸ್ತಕದ ಮೇಲೆ ಹಸ್ತವನಿರಿಸಿ,
ಮನ ಭಾವ ಕರಣೇಂದ್ರಿಯಂಗಳಿಂದೆ ಸ್ವರೂಪೀಕರಿಸಿ,
ದೃಷ್ಟಿಗೆ ತೋಱಿ, ಕೈಯಲ್ಲಿ ಲಿಂಗವ ಕೊಟ್ಟ
ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನಯ್ಯಾ
ಪ್ರಭುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

hṛdayakamalada aṣṭadaḷada dvātriṁśa kusumamadhyadalli ippanā sūrya.
ā sūryana madhyadalli ippanā candra.
ā candrana madhyadalli ippanā agni.
ā agniya madhyadalli ippudā kānti
ā kāntiya madyhadalli ippudā sujñāna.
ā sujñanada madhyadallippudā cidātma.

ā cidātmana madhyadallippanā citprakāśarūpanappa
paraśivanu.
antappā paraśivanenna sujñānakāyada mastakada mēle
hastavanirisi,
mana bhāva karaṇēndriyaṅgaḷinde svarūpīkarisi,
dṛṣṭige tōṟi, kaiyalli liṅgava koṭṭa
Cennabasavaṇṇana śrīpādakke namō namō endu badukidenayyā
prabhuvē Kapilasiddhamallikārjunā.

Again:

The Sun abides
Within the two-and-thirty filaments
Of the eight-petalled lotus of the heart.
Within the Sun's core dwells the Moon.
In the Moon's centre is the abode of Fire.
Dwells Splendour in the heart of Fire.
Right Knowledge dwells
In the Splendour's core,
And in that core the Conscious Self.
Within the heart of the Conscious Self
Dwells the Supreme
In form of Intellectual Light...
Laying his hand
Upon the crown of my illumined body,
And giving a form to this Supreme
Within my senses, mind and will,
Cennabasavaṇṇa revealed it to my eyes
And gave the Liṅga into my hand.
Repeating Hail, O hail!
To Cennabasavaṇṇa's holy feet,
I have been saved, O Prabhu,
Kapilasiddhamallikārjuna.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರಿಂದ ಲಿಂಗಾಂಗ ಸಂಬಂಧಿಯಾಗಿ ಬದುಕಿದೆನೆಂದು ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಂತೋಷಿಸಿ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Cennabasavarājadēvarinda liṅgāṅga saṁbandhiyāgi badukidenendu stutisuttiralu, ā Cennabasavarājadēvaru santōṣisi koṇḍāḍida prastāvada vacana :

The vacana which tells how, when Lord Siddharāmayya by way of praise remarked that, having achieved contact between his aṅga and Liṅga through Lord Cennabasavarāja, he had been saved, the latter was happy and praised him in return:

೫೬

ಕಂಗಳ ನೋಟ ಮನದ ಕೂಟದಲ್ಲಿಯೆ
ಏಕತ್ವಭಾವದ ಲಿಂಗೈಕ್ಯದ ನಿಲವು
ತನ್ನಿಂದ ತಾನೆಯಾದ ಬಗೆಯ ನೋಡಾ !
ಅಱಿಯಲಿಲ್ಲದ ಅಱಿವಿನ ತೆಱನು ಸಯವಾಯಿತ್ತು,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯಂಗೆ.

kaṅgaḷa nōṭa manada kūṭadalliye
ēkatvabhāvada liṅgaikyada nilavu
tanninda tāneyāda bageya nōḍā!
aṟiyalillada aṟivina teṟanu sayavāyittu,
Kūḍalacennasaṅgayyanalli Siddharāmayyaṅge.

Behold the way of the glory of Liṅgaikya:
That sense of unity
Of its own sole accord became itself
In the mere union of the mind
And the eyes' gaze!
Siddharāmayya has attained
The knowledge to its utmost bound,
In Lord Kūḍala Cennasaṅga.

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕೊಂಡಾಡಲು, ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru Siddharāmayyadēvara koṇḍāḍalu, Prabhudēvaru Cennabasavarājadēvaroḍane Siddharāmayyadēvara koṇḍāḍida prastāvada vacana:

The vacana which tells how, on Lord Cennabasavarāja praising Lord Siddharāmayya, Prabhudēva praised Lord Siddharāmayya to Lord Cennabasavarāja:

೫೭

ಸ್ವಾನುಭಾವದ ಬೆಳಗಿನಲ್ಲಿ ಒಂದು ಬೆಕ್ಕು ಹುಟ್ಟಿತ್ತು.
ಆ ಬೆಕ್ಕಿನ ತಲೆಯ ಮೇಲೆ ಒಂದು ಗಿರಿ ಹುಟ್ಟಿತ್ತು.
ಆ ಗಿರಿಯ ಮೇಲೆ ಎರಡು ರತ್ನ ಹುಟ್ಟಿದವು.
ಆ ರತ್ನವನಱಸಿಕೊಂಡು ಬರಲು,
ಅವು ತನ್ನನವಗ್ರಹಿಸಿದವು.
ಒಂದು ರತ್ನ ಅಂಗವನವಗ್ರಹಿಸಿತ್ತು.
ಮತ್ತೊಂದು ರತ್ನ ಪ್ರಾಣವನವಗ್ರಹಿಸಿತ್ತು.
ಆ ರತ್ನಂಗಳ ಪ್ರಭೆ ತಾನಾದ
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣ ಸಿದ್ಧರಾಮಯ್ಯನ ನಿಲವಿಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

svānubhāvada beḷaginalli ondu bekku huṭṭittu.
ā bekkina taleya mēle ondu giri huṭṭittu.
ā giriya mēle eraḍu ratna huṭṭidavu.
ā ratnavanaṟasikoṇḍu baralu,
avu tannanavagrahisidavu.
ondū ratna aṅgavanavagrahisittu.
mattondu ratna prāṇavanavagrahisittu.
ā ratnaṅgaḷa prabhe tānāda
namma Guhēśvarana śaraṇa Siddharāmayyana nilaviṅge
namō namō enutirdenayyā Cennabasavaṇṇā !

In the light of self-experience
A cat was born.
On that cat's head
A mountain was born.
On that mountain's top
Two jewels were born.
When he did come in quest of them,
The jewels took him in.
One jewel took his body,
The other took his breath.
O Cennabasavaṇṇa,
I keep on saying Hail, O hail!
To the glory of Siddharāmayya,

Our Guhēśvara's śaraṇa,
Who in himself became
The splendour of those gems!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪರಿಣಾಮಿಸಿ, ತಾವು ಮತ್ತಾ ಸಿದ್ಧರಾಮಯ್ಯ ದೇವರ ನಿಜಲಿಂಗೈಕ್ಯದ ಭೇದಮಂ ಕೊಂಡಾಡಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Cennabasavarājadēvaru pariṇāmisi, tāvu mattā Siddharāmayyadēvara nijaliṅgaikyada bhēdamaṁ koṇḍāḍi nirūpisida prastāvada vacana :

The vacana which tells how Cennabasavarāja, being pleased, in his turn praised the character of Lord Siddharāmayya's union with the Real Liṅga:

೫೮

ಅಹುದಹುದು.
ಅಂಗಕ್ಕೆ ಲಿಂಗವನಱಸಬೇಕಲ್ಲದೆ, ಲಿಂಗಕ್ಕೆ ಲಿಂಗವನಱಸಲುಂಟೆ?
ಪ್ರಾಣಕ್ಕೆ ಜ್ಞಾನವನಱಸಬೇಕಲ್ಲದೆ, ಜ್ಞಾನಕ್ಕೆ ಜ್ಞಾನವನಱಸಲುಂಟೆ?
ಎರಡಾಗಿದ್ದುದನೊಂದು ಮಾಡಿಹೆನೆನಬಹುದಲ್ಲದೆ,
ಒಂದಾಗಿದ್ದುದನೆರಡ ಮಾಡಲಿಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಪ್ರಭುವೆ !

ahudahudu.
aṅgakke liṅgavanaṟasabēkallade, liṅgakke liṅgavanaṟasaluṇṭe?
prāṇakke jñānavanaṟasabēkallade, jñānakke jñānavanaṟasaluṇṭe ?
eraḍāgiddudanondu māḍihenenabahudallade,
ondāgiddudaneraḍa māḍalilla.
Kūḍalacennasaṅgamadēvaralli Siddharāmayyadēvara śrīpādakke
namō namō endu badukidenu kāṇā Prabhuve !

Ay, ay!
Liṅga should be sought for aṅga's sake:
But should Liṅga be sought for Liṅga's sake?
You should seek knowledge for prāṇa's sake:
But should you seek knowledge for knowledge' sake?
What has become in twain, you say,

Can be made one:
But what is already one
Cannot be made in twain.
Mark you, Prabhu:
In Lord Kūḍala Cennasaṅgama I say—
Repeating Hail, O hail!
To Lord Siddharāma's glorious feet,
I was saved!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ನಿಲವ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru binnaisalu, adakke Prabhudēvaru ā Siddharāmayyadēvara nilava koṇḍāḍida prastāvada vacana :

The vacana which tells how, on Lord Cennabasavarāja making this submission, Prabhudēva thereupon extolled Lord Siddharāmayya's worth:

೫೯

ಪಂಚಭೂತ ತ್ರಿಗುಣವನು ಸಂಚರಿಸಿ,
ರವಿಶಶಿಯ ಅಂತು ಕೂಡದ ರಜಬೀಜ ಬದ್ಧಬಂಧವಾಯಿತ್ತೊ !
ಸಂಗತಿ ಇಲ್ಲದವನಲ್ಲ. ಪವನಗತಿಯ ನಡೆವವನಲ್ಲ.
ಭೇದಿಸುತ್ತಿದ್ದಿತ್ತು ಲೋಕವೆಲ್ಲಾ.
ಆತನೆ ರಜಬೀಜವಿಲ್ಲದ ಬಯಲು ಬದ್ಧವಾಯಿತ್ತೆ?
ಇನ್ನೇನೆಂದುಪಮಿಸುವೆ ಗುಹೇಶ್ವರಾ, ಸಿದ್ಧರಾಮಯ್ಯನ ನಾಮವನು?

pañcabhūta triguṇavanu sañcarisi,
raviśaśiya antu kūḍada raja bīja baddhabandhavāyitto !
saṅgati illadavanalla. pavanagatiya naḍevavanalla.
bhēdisuttiddittu lōkavellā.
ātane rajabījavillada bayalu baddhavāyitte ?
innēnendupamisuve Guhēśvarā, Siddharāmayyana nāmavanu ?

The blood and seed, unblended with
The essence of the Sun and Moon,
Though wandering round
The five elements and the three attributes,
Have been so closely knit together!
He is not one
Without companionship.

He is not one who moves
With the motion of the wind.
The entire world has tried
To unlock his mystery.
Can we set bounds
Unto the Void which knows
Nor blood nor seed?
So, how can I describe,
O Guhēśvara,
Siddharāma's name?

೬೦

ಮತ್ತಂ,
ಕಾಮನ ಕೊಲುವಲ್ಲಿ, ಹೋಮವ ಸುಡುವಲ್ಲಿ,
ತ್ರಿಪುರಸಂಹಾರದ ಕೀಲನಱಿವಲ್ಲಿ,
ಆತನ ಯೋಗಿ ಎನಬೇಡ; ಆತನ ಭೋಗಿ ಎನಬೇಡ.
ಆತನೆ ಅಚ್ಚಲಿಂಗೈಕ್ಯನು.
ಹಸುವ ಮಱೆದಲ್ಲಿ, ವ್ಯಸನವಱತಲ್ಲಿ,
ಗುಹೇಶ್ವರಲಿಂಗವು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಾನೆ.

mattaṁ,
kāmana koluvalli, hōmava suḍuvalli,
tripurasaṁhārada kīlanaṟivalli,
ātana yōgi enabēḍa; ātana bhōgi enabēḍa.
ātane accaliṅgaikyanu.
hasuva maṟedalli, vyasanavaṟatalli,
Guhēśvaraliṅgavu Siddharāmayyadēvaru tāne.

Again:
Call him not worldly or otherworldly,
Who slew the God of love,
Who burnt away
The sacrificial fire,
Who knew the key
Of Tripura's destruction.
He is the pure Liṅgaikya.
In losing sight of hunger,
In conquering his lusts,
Lord Siddharāmayya is
Guhēśvara Himself.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಸ್ತುತಿಸುತ್ತಿರಲು, ಚೆನ್ನಬಸವರಾಜದೇವರು ಮರಳಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru stutisuttiralu, Cennabasavarājadēvaru maraḷi Siddharāmayyadēvara koṇḍāḍida prastāvada vacana :

The vacana which tells how, on Prabhudēva praising him, Lord Cennabasavarāja praised Lord Siddharāmayya again:

೬೧

ಕಾಯಕಲ್ಪಿತದಿಂದ ಭೋಗಾದಿಭೋಗಂಗಳ ಭೋಗಿಸಬಲ್ಲ.
ದೇವಲೋಕವೆ ಸರ್ವತ.
ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ ಸಾರೂಪ್ಯ ಸಾಯುಜ್ಯ
ಇಂತೀ ಚತುರ್ವಿಧವನೆ ಮೀಱಿ,
ಶಿವನ ಶ್ರೀಪಾದದಲ್ಲಿ ಇರಬಲ್ಲರೆ ಕೈಲಾಸವೆ ಕಲ್ಯಾಣ.
ಲಿಂಗವೆ ತಾನು, ತಾನೆ ಲಿಂಗಾಂಗವಾಗಿರಬಲ್ಲ
ಸಮಯೋಗಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಶ್ರೀಪಾದದಲ್ಲಿ
ಎಂದಿಪ್ಪೆ ಹೇಳಾ, ಪ್ರಭುವೇ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ?

kāyakalpitadinda bhōgādibhōgaṅgaḷa byōgisaballa.
dēvalōkave sarvata.
sālōkya sāmīpya sārūpya sāyujya
intī caturvidhavane mīṟi,
śivana śrīpādadalli iraballare kailāsave kalyāṇa.
liṅgave tānu, tāne liṅgāṅgavāgiraballa
samayōgi Siddharāmayyadēvara śrīpādadalli
endippe hēḷā, Prabhuvē Kūḍalacennasaṅgamadēvā ?

One can indulge
In all things that can be enjoyed
With any body that one likes; for such,
All places are the world divine.
Since he can live in Śiva's holy feet
Beyond the fourfold frame
Of sālōkya, sāmīpya, sārūpya and sāyujya,
Kalyāṇa is his Heaven.
Tell me, Prabhu,
O Lord Kūḍala Cennasaṅgama,

When shall I dwell in the holy feet
Of Lord Siddharāmayya,
The tranquil one who can
Be Liṅga, and body to Liṅga Himself?

೬೨

ಮತ್ತಂ,
ಹಸು ಹಯನಾಯಿತ್ತು. ಹಸು ಮನೆಗೆ ಬಂದಿತ್ತು.
ಹಸುವ ಕಟ್ಟುವರೆಲ್ಲರ, ಕಟ್ಟಬಂದವರ ಒಕ್ಕಲಿಕ್ಕಿಯೆ ತುಳಿಯಿತ್ತು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಹಸುವ ಕಟ್ಟಿದಾತ ನಮ್ಮ ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಬ್ಬರೆ.

mattaṁ,
hasu hayanāyittu. hasu manege bandittu.
hasuva kaṭṭuvarellara, kaṭṭabandavara okkalikkiye tuḷiyittu.
Kūḍalacennasaṅgayyanalli
hasuva kaṭṭidāta namma Siddharāmayyadēvarobbare.

Desire, the cow, became a milch cow.
This cow came to the house.
It kicked and trampled to death
Those who would tie it up
And came to do it too.
He who has tied his cow,
In Kūḍala Cennasaṅgama,
Is our Siddharāmayya alone.

೬೩

ಮತ್ತಂ,
ಹರ ತನ್ನ ರೂಪ ತೋಱಲಿಕ್ಕೆ ಶ್ರೀಗುರುವಾದ.
ಆ ಗುರುವೆ ಕರಸ್ಥಲಕ್ಕೆ ಲಿಂಗವಾದ.
ಮನಸ್ಥಲಕ್ಕೆ ಮಂತ್ರವಾದ.
ತನುಸ್ಥಲಕ್ಕೆ ಪ್ರಸಾದವಾದ.
ಪ್ರಾಣಸ್ಥಲಕ್ಕೆ ಜಂಗಮವಾದ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಸಮಯೋಗಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಒಬ್ಬರೆ ತಾವಾದರು.

mattaṁ,

hara tanna rūpa tōṟalikke śrīguruvāda.
ā guruve karastalakke liṅgavāda.
manasthalakke mantravāda.
tanusthalakke prasādavāda.
prāṇasthalakke jaṅgamavāda.
Kūḍalacennasaṅgayyanalli
samayōgi Siddharāmayyadēvaru obbare tāvādaru.

Great God, to show his face,
Became the holy Guru.
This Guru became
The Liṅga on the palm;
Became the mantra for the mind;
Prasāda for the body; and
Jaṅgama for the breath.
Lord Siddharāma, the serene,
In Lord Kūḍala Cennasaṅga,
Is now the only one.

೬೪

ಮತ್ತಂ,

ಕಬ್ಬನಗಿದ ಗಾಣ ಬಲ್ಲುದೆ, ಹಾಲ ಸವಿಯ?
ಗಗನದಲಾಡುವ ಪಕ್ಷಿ ಬಲ್ಲುದೆ, ರವಿಯ ನಿಲವ?
ಹಗರಣಕ್ಕೆ ಪೂಜಿಸುವವರು ಬಲ್ಲರೆ, ನಮ್ಮ ಶರಣರ ಸುಳುಹ?
ನಡಂ ಮುಱಿದು ಗುಡುಗೂಱಿದರೇನು,
ಲಿಂಗದ ನಿಜವನಱಿಯದನ್ನಕ್ಕ?
ಸಾವನ್ನಕ್ಕ ಜಪವ ಮಾಡಿದರೇನು,
ಲಿಂಗದ ಪ್ರಾಣ ತನ್ನ ಪ್ರಾಣವ ಒಡಗೂಡದನ್ನಕ್ಕ?
ಇಂತಿವರೆಲ್ಲರೂ ಅಭ್ಯಾಸಶಕ್ತಿಗಱುಹಿಗರು.
ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಮಾಯಾಕೋಳಾಹಳ ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ
ಅಹೋರಾತ್ರೆ ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಪ್ರಭುವೆ.

mattaṁ,

kabbanagida gāṇa ballude, hāla saviya?
gaganadalāḍuva pakṣi ballude, raviya nilava?
hagaraṇakke pūjisuvavaru ballare, namma śaraṇara suḷuha?

naḍu muṟidu guḍugūṟidarēnu,
liṅgada nijavanaṟiyadannakka?
sāvannakka japava māḍidarēnu,
liṅgada prāṇa tanna prāṇava oḍagūḍadannakka?
intivarellarū abhyāsaśaktigaṟuhigaru.
namma Kūḍalacennasaṅgayyanalli
māyākōḷāhaḷa Siddharāmayyadēvarige
ahōrātre namō namō endu badukidenu kāṇā Prabhuve.

Does the mill know, chewing the cane,
The savour of its juice?
Does the bird cruising in the sky
Know of the solar majesty?
Do those who bow for show
Know of the śaraṇas' ways?
What if they crook their backs and cough,
Unless they realise
Liṅga's reality?
What if you can repeat
God's name until you die,
Unless your breath is merged
In Liṅga's breath?
By force of exercise
They all are experts in these things.
Mark you, Prabhu,
By saying Hail, O hail!
Night and day
To Lord Siddharāmayya,
The scourge of Māya,
In Lord Kūḍala Cennasaṅga,
I am saved!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರು ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯ ದೇವರು ಅತ್ಯಂತ ಭೀತಾತುರದಿಂದ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cennabasavarājadēvaru koṇḍāḍuttiralu, ā Siddharāmayyadēvaru atyanta bhītāturadinda binnaisuva prastāvada vacana:

The vacana which tells how, on Lord Cennabasavarāja praising Lord Siddharāmayya thus, the latter replied in the grip of excessive fear:

೭೫

ಮಲತ್ರಯಂಗಳಲ್ಲಿ ಕುದಿಯಲೀಯದೆ,
ಮನಸಿಜನ ಬಾಣಕ್ಕೆ ಗುಱಿಯಾಗಲೀಯದೆ,
ಎನ್ನ ತನ್ನಂತೆ ಮಾಡಿದನಯ್ಯಾ ಶ್ರೀಗುರು.
ಪದನಾಲ್ಕ ಮೀಱಿ ಭವಕ್ಕೆ ಹೇತುವಾಗಲೀಯದೆ(ದ?) ಕಾರಣ
ಸದ್ಯೋನ್ಮುಕ್ತನ ಮಾಡಿದನಯ್ಯಾ.
ಶ್ರೀಗುರುವೆ, ಪರಮಗುರುವೆ,
ಪರಿಭವಕ್ಕೆ ಬರಲೀಯದಂತೆ
ಎನ್ನ ನಿನ್ನವರೊಳಗೊಬ್ಬನೆಂದೆನಿಸಿದೆಯಲ್ಲಾ ಗುರುವೆ !
ಪರಮಗುರುವೆ, ಕಾಲನ ಕಮ್ಮಟಕ್ಕೆ ಗುಱಿಯಹ ಎನ್ನನು ತೆಗೆದು,
ಗುರು ಲಿಂಗ ಜಂಗಮ ತ್ರೈಲಿಂಗಕ್ಕೆ ಕಾರಣಿಕನ ಮಾಡಿದೆ.
ಇನ್ನು ಭವಕ್ಕೆ ಬಾರೆನು.
ನಿನ್ನವರಾದಂತೆ ಅಪ್ಪೆ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ, ಎನ್ನ ಮೀಱಿದ ಪದವೊಂದು ಇಲ್ಲವಯ್ಯಾ!

malatrayaṅgaḷalli kudiyalīyade,
manasijana bāṇakke guṟiyāgalīyade,
enna tannante māḍidanayyā śrīguru.
padanālka mīṟi bhavakke hētuvāgalīyade (da ?) kāraṇa
sadyōnmuktana māḍidanayyā.
śrīguruve, paramaguruve,
paribhavakke baralīyadante
enna ninnavaroḷagobbanendenisideyallā guruve !
paramaguruve, kālana kammaṭakke guṟiyaha ennanu tegedu,
guru liṅga jaṅgama trailiṅgakke kāraṇikana māḍide.
innu bhavakke bārenu.
ninnavarādante appe.
Kapilasiddhamallikārjunayyā, enna mīṟida padavondu illavayyā !

Not letting me seethe in
The triple impurity,
Nor letting me be a target
For the Heart-born's shafts,
The glorious Guru has made me
Like to himself.
Plucking the motive for a worldly life,
Beyond the fourfold rank

He has made me
A liberated one here and now.
O glorious and supreme Guru,
You've made me welcome among your own,
So that I might not return
Unto the chain of births:
Is it not so, Guru?
O supreme Guru,
Not letting me fall into the mint of death,
You've drawn me aside, to be
Fit for the three—
Guru, Liṅga and Jaṅgama.
Again I shall not come to birth.
I shall be like thine own.
O Kapilasiddhamallikārjuna Lord,
There is no rank beyond
What I have reached!

೬೬

ಮತ್ತಂ,
ರೂಪಿಂಗೆ ರೂಪು, ಜ್ಞಾನಕ್ಕೆ ಜ್ಞಾನ,
ಪ್ರಾಣಕ್ಕೆ ಪ್ರಾಣ, ಲಿಂಗತ್ರಯವ ವೇಧೆಯಿಂದವೆ ತಂದು,
ಅವರವರ ಕರದಲ್ಲಿ ದೀಕ್ಷೆಯ ಮಾಡಿದನು
ಚೆನ್ನಬಸವಣ್ಣ, ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ.

mattaṁ,
rūpiṅge rūpu, jñānakke jñāna,
prāṇakke prāṇa liṅgatrayava vēdheyindave tandu,
avaravara karadalli dīkṣeya māḍidanu
Cennabasavaṇṇa, Kapilasiddhamallikārjunayyā.

Again:
Bringing the triple Liṅga
Through the Vēdha rite—
Form to the form,
Knowledge to knowledge,
Prāṇa to Prāṇa:
Cennabasavaṇṇa gave
Initiation to each one in his hand,
O Lord Kapilasiddhamallikārjuna.

೬೭

ಮತ್ತಂ,
ಎಂದೋ? ಎನಗೆ ಶಿವಪದವೆಂದೋ?—ಎಂದು ಚಿಂತಿಸುವಂಗೆ
ಮುಂದೆ ತೋಱುತ್ತಿದೆ ಪರಮಪ್ರಸಾದದ ಬೀಡು !
ಆ ಬೀಡ ಕಂಡು ಶಿವಗಣಂಗಳ ನೆರವ ಮಾಡಿಕೊಂಡು,
ಪರಮಗುರು ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಾರವಿಂದವನಱಿದು,
ಅವರ ಕೃಪಾವಲೋಕನದಿಂದ ನಿಮ್ಮ ಶ್ರೀಪಾದವನಱಿದೆ ಕಾಣಾ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ.

mattaṁ,
endō? enage śivapadavendō? – endu cintisuvaṅge
munde tōṟuttide paramaprasādada bīḍu!
ā bīḍa kaṇḍu śivagaṇaṅgaḷa nerava māḍikoṇḍu,
paramaguru Cennabasavaṇṇana śrīpādāravindavanaṟidu,
avara kṛpāvalōkanadinda nimma śrīpādavanaṟide kāṇā
Kapilasiddhamallināthayyā.

Again:
To one who frets, 'O when,
When shall the Śiva attainment be?'
There shows up right in front
The abode of the great Prasāda!
Having seen that abode,
Assisted by Śiva's devotees,
Knowing the glorious lotus feet
Of Cennabasavaṇṇa, the supreme Guru,
I know Thy holy feet, mark you,
Lord Kapilaslddhamallikārjuna,
Through his gracious look.

೬೮

ಮತ್ತಂ,
ಇನ್ನು ಜನನವು ಇಲ್ಲ ಮುನ್ನವೇ ಸಂದಳಿದೆ
ಮನ್ನಣೆಯಿಂದ ನೀ ಕಳುಹಿದಂತೆ
ಉನ್ನತೋನ್ನತನಾದೆ ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದಿಂ
ನಿನ್ನ ರೂಪಾದೆ ಇನ್ನೆನಗೆ ಅರಿದುಂಟೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ ?

mattaṁ,

innu jananavu illa munnavē sandaḷide
mannaṇeyinda nī kaḷuhidante
unnatōnnatanāde Cennabasavaṇṇana karuṇadiṁ
ninna rūpāde innenage ariduṇṭe Kapilasiddhamallikārjunā?

Again:

No birth again for me:
Already have I subdued
All sense of separateness.
Higher am I than the most high...
Because of the fond regard
In which you sent me down,
Through Cennabasavaṇṇa's grace
Have I put on your form.
Henceforth, is aught, O Lord
Kapilasiddhamallikārjuna,
Impossible for me?

೬೯

ಮತ್ತಂ,

ಎನ್ನ ತನ್ನವನೆನಿಸಿ ಮನ್ನಿಸಿದ ಭಕ್ತಿಯೊಳು
ಸನ್ನುತನು ಆದೆನೈ ಸಕಲದೊಳಗೆ
ಬಿನ್ನಾಣದೇಹವನು ತನ್ನಂತೆ ಮಾಡಿದನು
ಚೆನ್ನಬಸವಣ್ಣನೈ ಶ್ರೀಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

ennatannavanenesi mannisida bhaktiyoḷu
sannutanu ādenai sakaladoḷage
binnāṇadēhavanu tannante māḍidanu
Cennabasavaṇṇanai śrīKapilasiddhamallikārjunā

Adopting me for his own,
He took me to his love:
In all things I became
Worthy of praise.
O Śrī Kapilasiddhamallikārjuna,
Cennabasavaṇṇa alone could make
This wondrous body as his own!

ಈ ಹೀಗೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರಂ ಸ್ತುತಿಸಿ, ತಮ್ಮ ಲಿಂಗಾಂಗಸಮರಸಮಂ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī higendu Cennabasavarājadēvaraṁ stutisi, tamma liṅgāṅga-samarasamaṁ Prabhudēvarige binnaisuva prastāvada vacana :

The vacana which tells how he, having thus spoken in praise of Lord Cennabasavarāja, narrated to Prabhudēva the consubstantial union of his Aṅga with Liṅga:

೭೦

ನೆರೆದೇನು ನೆರೆದೇನು ಎಂಬಡೆ ನಾನೇನು ಎರವೆ?
ಶ್ರೀಗುರುಸ್ವಾಮಿ ಎನ್ನ ನಿನ್ನ,
ನಿನ್ನ ಎನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ ಸ್ಥಾಪ್ಯಗೊಳಿಸಿದ ಬಳಿಕ,
ಮಹಾಜ್ಯೋತಿರ್ಮಯದಲ್ಲಿ ತಮ ಉಂಟೆ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನನೆಂಬ ಮಹಾಸಮುದ್ರವನೊಡಗೂಡಿದ ಬಳಿಕ,
ಬೇಱೆ ನಾನೊಂದು ನದಿ ಎನಲುಂಟೆ ಪ್ರಭುವೆ?

neredēnu neredēnu eṁbaḍe nānēnu erave?
śrīgurusvāmi enna ninna,
ninna enna karasthaladalli sthāpyagoḷisida baḷika,
mahājyōtirmayadalli tama uṇṭe?
Kapilasiddhamallikārjunaneṁba mahāsamudravanoḍagūḍida baḷika,
bēṟe nānondu nadi enaluṇṭe Prabhuve?

When I say 'I will merge, I will merge',
Am I another?
When once Guru, the glorious Lord,
Has lodged me in your palm
And you in mine,
Can there be darkness in
The High-illumined one?
Once I am merged
In the great ocean called
Kapilasiddhamallikārjuna,
Could I be said to be a river apart,
O Prabhu?

೭೧

ಮತ್ತಂ,

ಕರಣಂಗಳ ಕಳೆದ ಇರವಿನ ಬ್ರಹ್ಮ ನಿಜದಲ್ಲಿ ನಿಂದಿತ್ತಯ್ಯಾ !
ಆತ್ಮಸಂಗ ಸಂಯೋಗದ ಇರವು ನಿಮ್ಮಲ್ಲಿ ನಿಜವಾಯಿತ್ತಯ್ಯಾ !
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ,
ನಿಮ್ಮ ಚೆನ್ನಬಸವಣ್ಣನ ಕೃಪೆ ನಿಮ್ಮಿಂದ ಸಾಧ್ಯವಾಯಿತ್ತಯ್ಯಾ ಪ್ರಭುವೆ !

mattaṁ,

karaṇaṅyaḷa kaḷeda iravina brahma nijadalli ninditṭayyā!
ātmasaṅga saṁyōgada iravu nimmalli nijavāyittayyā!
Kapilasiddhamallināthayyā,
nimma Cennabasavaṇṇana kṛpe nimminda
sādhyavāyittayyā Prabhuve!

Again:

O Sir, the infinite being has
Shed all its senses, and here stands
In the Reality!
The Being, wedded to the Self,
Is now the Real within you!
O Kapilasiddhamallinātha,
Through you have I attained the grace
Of your Cennabasavaṇṇa,
O Prabhu!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ತಮ್ಮ ಲಿಂಗಾಂಗಸಮರಸದ ಪರಿಣಾಮವ ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಅಱಿದೆನೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru binnaisalu, Prabhudēvaru tamma liṅgāṅgasamarasada pariṇāmava Siddharāmayyadēvarinda aṟidenendu nirūpisida prastāvada vacana:

The vacana which tells how, on Lord Siddharāmayya saying this, Prabhudēva replied that he had realised the bliss of the consubstantial union of Aṅga and Liṅga thanks to Lord Siddharāmayya:

೭೨

ಲಿಂಗವನಱಿಯದೆ ಏನನಱಿದಡೆಯೂ ಫಲವಿಲ್ಲ.
ಲಿಂಗವನಱಿದ ಬಳಿಕ ಮತ್ತೇನನಱಿದಡೆಯೂ ಫಲವಿಲ್ಲ,
ಸರ್ವಕಾರಣ ಲಿಂಗವಾಗಿ.

ಲಿಂಗವನೆ ಅಱಿದಱಿದು, ಲಿಂಗಸಂಗವನೆ ಮಾಡುವೆ;
ಸಂಗಸುಖದೊಳೋಲಾಡುವೆ ಗುಹೇಶ್ವರಾ !

liṅgavanaṟiyade ēnanaṟidaḍeyū phalavilla.
liṅgavanaṟida baḷika mattēnanaṟidaḍeyū phalavilla,
sarvakāraṇa liṅgavāgi.
liṅgavane aṟidaṟidu, liṅgasaṅgavane māḍuve;
saṅgasukhadoḷōlāḍuve Guhēśvarā !

Unless you know Liṅga,
It is no use to know
Aught else.
After you have known Liṅga,
It is no use to know
Aught else.
For Liṅga is the cause of all.
When once I master Liṅga
I'll have its fellowship;
I'll wallow in this bridal joy,
O Guhēśvara!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, ā Siddharāmayyadēvaru Prabhudēvara stōtramam māḍida prastāvada vacana :

The vacana which tells how, on Prabhudēva speaking thus, Lord Siddharāmayya paid a tribute to Prabhudēva:

೭೩

ಭವದ ಬೇರ ಹಱಿಯಲ್ಕೆ ಪ್ರಭುವಾಗಿ ಬಂದ.
ಮಲತ್ರಯಂಗಳ ಕೆಡಿಸಲ್ಕೆ ಪ್ರಭುವಾಗಿ ಬಂದ.
ಅಜ್ಞಾನಿಗಳಿಗೆ ಸುಜ್ಞಾನವ ತೋಱಲ್ಕೆ ಪ್ರಭುವಾಗಿ ಬಂದ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಎನ್ನ ಭವದ ಬೇರ ಹಱಿಯಲ್ಕೆ ಪ್ರಭುವಾಗಿ ಬಂದ !

bhavada bēra haṟiyalke Prabhuvāgi banda.
malatrayaṅgaḷa keḍisalke Prabhuvāgi banda.
ajñanigaḷige sujñānava tōṟalke Prabhuvāgi banda.

Kapilasiddhamallikārjunayyā,
enna bhavada bēra haṟiyalke Prabhuvāgi banda!

He came down as Prabhu
To pluck the root of Birth.
He came down as Prabhu
To cancel the triple impurity.
He came down as Prabhu
To show the light to those in dark.
O Kapilasiddhamallikārjuna Lord,
He came down as Prabhu
To pluck the root of my birth.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Prabhudēvara stutisuttiralu, ā prastāvadalli Cennabasavarājadēvaru Siddharāmayyadēvara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, on Lord Siddharāmayya praising Prabhudēva, Lord Cennabasavarāja in this connection paid a tribute to Siddharāmayya:

ಪದಂಗಳು

ರಾಗ: ರಾಮಕ್ರೀ

ಬೀಜವಿಲ್ಲದ ಸಸಿಗೆ ಸೌಖ್ಯ ರಾಜಿಸುವ ಸುಗಂಧ ಒಡಲು
ತ್ರೈಜಗಂಗಳನಿಂಬುಗೊಂಡ ಲಿಂಗದೇಹಿ ಶರಣನು ಪಲ್ಲವಿ

ಆದಿಯಿಂದತ್ತತ್ತಲಾದನಾದಿಸಂಸಿದ್ಧವನ್ನು
ವೇದಂಗಳಱಿಸಿ ಕಾಣದಾಗಮಕತ್ಯಧಿಕನಾ
ಸಾಧಕಾಂಗದೊಳಗೆಯ್ದಿ ಭೇದಿಸಿ ಪರತತ್ತ್ವದಿರವ
ದಾದಡದುವೆ ಲಿಂಗದಂಗ ಅಂಗಲಿಂಗ ಶರಣನು ೧

ಪರುಷಸೋಂಕಿನಿಂದ ಲೋಹ ಪರುಷವಾದುದೆಂಬ ಶಬ್ದ
ಸ್ಪರುಶ ರೂಪು ರಸವು ಗಂಧವೆರಸಿದರ್ಪಿತಂಗಳಾ
ಪರಶಿವನೊಳು ಬೆರಸಿ ಪರಮತತ್ತ್ವ ತುರಿಯವಾದ ಬಳಿಕ
ಶರಣಭರಿತ ಲಿಂಗವೋ ಲಿಂಗಭರಿತ ಶರಣನೋ ೨

ಅಂಗ ಲಿಂಗ ಸಂಗ ಸಂಚು ಹಿಂಗೆ ಕಂಗಳಂಗದಲ್ಲಿ
ಹಿಂಗದಾ ನೋಟ ಘೃತದ ನೆಳಲೊಳಿಪ್ಪ ಬಿಂಬವು
ಲಿಂಗವೇ ಶರಣಭರಿತ ಶರಣನೇ ಲಿಂಗಭರಿತ
ಅಭಂಗ ಕೂಡಲಾಚೆನ್ನಸಂಗ ನಿಮ್ಮ ಶರಣನು ೩

ಪದ ಸಹ ವಚನ: ೭೬

PADANGAḶU

rāga : rāmakri

bījavillada sasige soukhya rājisuva sugandha oḍalu
traijagaṅgaḷanimbugoṇḍa liṅgadēhi śaraṇanu *pallavi*

ādiyindattattalādanādisaṁsiddhavannu
vēdaṅgaḷaṟasi kāṇadāgamakatyadhikanā
sādhakāṅgadoḷageyde bhēdisi paratattvadirava
dādaḍaduve liṅgadaṅga aṅgaliṅga śaraṇanu 1

paruṣasōṅkininda lōha paruṣavādudemba śabda
sparuśa rūpu rasavu gandhaverasidarpitaṅgaḷā
paraśivanoḷu berasi paramatattva turiyavāda baḷika
śaraṇabharita liṅgavō liṅgabharitaśaraṇanō 2

aṅga liṅga saṅga sañcu hiṅge kaṅgaḷaṅgadalli
hiṅgadā nōṭa ghṛtada neḷaloḷippa bimbavu
liṅgavē śaraṇabharita śaraṇanē liṅgabharita
abhaṅga Kūḍalācennasaṅga nimma śaraṇanu 3

pada saha vacana : 76

Songs:

A fragrant body to the seedless plant,
Resplendent with delight!
The Śaraṇa with the body deified,
Embracing the three worlds! (*Refrain*)

Whenas the Seeker's body, unfolding in
The Perfect unbegun, beyond all time,
By Vēdas sought in vain, beyond the Āgamas
Becomes the highest existence, that is, then,
The Liṅga's aṅga, and the Aṅga-liṅga is Śaraṇa.

As iron through the philosopher's stone
Becomes the stone itself, so when the offering—
Word, touch and form, and taste and smell—
Being offered to the Supreme Lord,
Becomes the highest metaphysical bliss,
Is Śaraṇa filled with Liṅga, or Liṅga with Śaraṇa?

When aṅga, Liṅga. touch and bond have ceased,
The unswerving gaze within the frame of eyes
Is an image in the shadow of ghee,
The Liṅga is filled with Śaraṇa, Śaraṇa with Liṅga:
Indestructible is your Śaraṇa, O Kūḍala Cennasaṅga!

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

iutu Cennabasavarājadēvaru Siddharāmayyadēvara stutisuttiralu, ā Siddharāmayyadēvaru Cennabasavarājadēvara konḍāḍuva prastāvada vacana:

The vacana which tells how, on Lord Cennabasavarāja praising Lord Siddharāmayya, the latter paid a tribute to him:

೭೭

ಕರಂಗಳೆ ಮನೆಯಾಗಿ, ಕರಂಗಳೆ ಕರಂಗಳಾಗಿ
  ಅರ್ಪಿಸುವ ಭೇದವನಾರು ಬಲ್ಲರಯ್ಯಾ, ಚೆನ್ನಬಸವಣ್ಣನಲ್ಲದೆ?
ತನು ಪ್ರಾಣ ಇಷ್ಟಲಿಂಗಸಂಬಂಧಿಯಾಗಿ,
  ಇಂದ್ರಿಯಂಗಳೈದು ಮುಖಂಗಳಾಗಿ
  ಅರ್ಪಿಸುವ ಭೇದವನಾರು ಬಲ್ಲರಯ್ಯಾ, ಚೆನ್ನಬಸವಣ್ಣನಲ್ಲದೆ?
ಆನಂದಸ್ಥಾನದಲ್ಲಿ ಅನುಮಿಷಾಕ್ಷರದ ಸಂಯೋಗ.
ಅರ್ಪಣದ ಭೇದವ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯನಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣ ಬಲ್ಲ.
  ಮಿಕ್ಕಿನವರಿಗೆ ಸಾಮಾನ್ಯವೆಂಬೆನೆ?

karaṅgaḷe maneyāgi, karaṅgaḷe karaṅgaḷāgi
  arpisuva bhēdavanāru ballarayyā, Cennabasavaṇṇanallade?
tanu prāṇa iṣṭaliṅgasaṁbandhiyāgi,
  indriyaṅgaḷaidu mukhaṅgaḷāgi
  arpisuva bhēdavanāru ballarayyā, Cennabasavaṇṇanallade?

ānandasthānadalli anumiṣākṣarada saṁyōga.
arpaṇada bhēdava Kapilasiddhmallikārjunayyanalli
Cennabasavaṇṇa balla.
mikkinavarige sāmānyavembene?

Who else but Cennabasavaṇṇa
Possesses the key to offering,
With hands transformed into a home,
And hands transformed to hands that give?
Who else but Cennabasavaṇṇa
Possesses the key to offering,
With body and soul to Iṣṭa-Liṅga wed,
With the five senses changed to doors?
Within the palace of Delight,
There's your union with
The unwinking syllable.
Cennabasavaṇṇa has, in Kapilasiddhamallikārjuna,
The key to offering, and it is
No common thing to other men.

೨೮

ಮತ್ತಂ,
ಭಕ್ತಿವಿಡಿದು ಭಕ್ತನಾದ ಪ್ರಸಾದಿ.
ಮೋಕ್ಷವಿಡಿದು, ಧೈರ್ಯವಿಡಿದು,
ಆ ಭಕ್ತಂಗೆ ಮಾಹೇಶ್ವರನಾದ ಪ್ರಸಾದಿ.
ಕಾರಣವಿಡಿದು, ಅವಧಾನ ತಪ್ಪದೆ,
ಆ ಭಕ್ತಂಗೆ ಪ್ರಸಾದಿಯಾದ ಪ್ರಸಾದಿ.
ಕರ್ಮರಹಿತನಾಗಿ, ಕಾಲಕಲ್ಪಿತವಿಲ್ಲದೆ,
ಆ ಭಕ್ತಂಗೆ ಪ್ರಾಣಲಿಂಗಿಯಾದ ಪ್ರಸಾದಿ.
ಪತಿಭಕ್ತಿವಿಡಿದು, ಧರ್ಮಾರ್ಥ ಕಾಮ ಮೋಕ್ಷಂಗಳಾಸೆಯ
ನಿವೃತ್ತಿಯಂ ಮಾಡಿದ ಆ ಭಕ್ತಂಗೆ ಶರಣನಾದ ಪ್ರಸಾದಿ.
ಉಭಯಸಮರಸ ಏಕವೆಂದು ತಿಳಿದು,
ಉಭಯಭಾವ ಉರಿಕರ್ಪುರ ಸಂಯೋಗವಾದ
ಆ ಭಕ್ತಂಗೈಕ್ಯನಾದ ಪ್ರಸಾದಿ.
ನಮ್ಮ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥನಲ್ಲಿ
ಸರ್ವಕ್ಕೆ ಚೈತನ್ಯವಾದ ನಮ್ಮ ಚೆನ್ನಬಸವಣ್ಣನೆಂಬ ಅಚ್ಚಪ್ರಸಾದಿ.

mattaṁ,
bhaktiviḍidu bhaktanāda prasādi.
mōkṣaviḍidu, dhairyaviḍidu,
ā bhaktaṅge prasādiyāda prasādi.
kāraṇaviḍidu, avadhāna tappade,
ā bhaktaṅge prasāḍiyāda prasādi.
karmarahitanāgi, kālakalpitavillade,
ā bhaktaṅge, prāṇaliṅgiyāda prasādi.
patibhaktiviḍidu, dharmārtha kāma mōkṣaṅgaḷāseya
nivṛttiyaṁ māḍida ā bhaktaṅge śaraṇanāda prasādi.
ubhayasamarasa ēkavendu tiḷidu,
ubhayabhāva urikarpura saṁyōgavāda
ā bhaktaṅgaikyanāda prasādi.
namma Kapilasiddhamallināthanalli
sarvakke caitanyavāda namma Cennabasavaṇṇanemba
accaprasādi.

Again:
Through Bhakti, a Prasādi became
A Bhakta;
Through freedom and courage he became
A Māhēśvara to that Bhakta;
Through constancy in purpose, with
Unfailing vigilance, he became
A Prasādi to the Bhakta;
Relieved of Karma, free from all
Imagination of time, he became
Prāṇaliṅgi to the Bhakta;
Through conjugal devotion he became
A Śaraṇa to the Bhakta who
Had cancelled all desire—
Of duty, worldly good,
Of lust and liberation;
Knowing the perfect union of the twain
Is unity,
He became an Aikya to the Bhakta
Who had merged the dual sense
As camphor is in fire...
Prasādi unalloyed
Is our Cennabasavaṇṇa, transformed,

In our Kapilasiddhamallinātha,
To universal energy!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಪ್ರಭುದೇವರು ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಮಡಿವಾಳನೆಂಬ ಪರಬ್ರಹ್ಮವ ಕಂಡು ಒಡವೆರಸಿ ನಿರವಯಲಾದೆನೆಂದು ನಿರೂಪಿಸುವ ವಚನ:

intu Siddharāmayyadēvaru Cennabasavarājadēvara stōtramaṁ māḍuttiralu, Prabhudēvaru ā Siddharāmayyadēvarinda Maḍivāḷanemba parabrahmava kaṇḍu oḍaverasi niravayalādenendu nirūpisuva vacana :

The vacana which tells how, on Lord Siddharāmayya paying a tribute to Lord Cennabasavarāja, Prabhudēva said that he had, by merging, become the Void after seeing the Supreme Brahma called Maḍivāḷa through Lord Siddharāmayya:

೭೯

ಹಲವುಮಕ್ಕಳ ತಾಯಂತೆ ಹೇಸದವರನಾರೈದ ತನುಸಮರ್ಥವು
ನಿಮಗಲ್ಲದೆ ಇನ್ನಾರಿಗೆ ಅಳವಡುವುದು?
ಮುನ್ನಾರಿಗೆ ಅಳವಡುವುದು?
ಇನ್ನು ಎನ್ನಳವೆ ನಿಮ್ಮುವನು ತಿಳಿಯಲು?
ಮುನ್ನಿನ ಸುಕೃತ ಉಂಟಾಗಿ ನಿಮ್ಮ ಪಾದ ದೊರೆಕೊಂಡಿತ್ತು.
ಇನ್ನು ನಮ್ಮನಿಳಿಯಬಿಡದೆ,
ಎನ್ನುವನು ಇವನೆಂದು ವಿವರಿಸಿ, ಎನ್ನ ನಿನ್ನತ್ತ ತೆಗೆ ಕರುಣಿಸಿ.
ಎನ್ನ ಮಾತಾಪಿತ ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಮಡಿವಾಳ ಮಾಚಯ್ಯನಿಂದ ಬಯಲಾದೆನು,
ಮುಕ್ತನಾದೆನು ನಿಮ್ಮ ಕರುಣದಿಂದ !

halavumakkaḷa tāyante hēsadavaranāraida tanusamarthavu
nimagallade innārige aḷavaḍuvudu ?
munnārige aḷavaḍuvudu ?
innu ennaḷave nimmuvanu tiḷiyalu ?
munnina sukṛta uṇṭāgi nimma pāda dorekoṇḍittu.
innu nammaniḷiyabiḍade,
ennuvanu ivanendu vivarisi, enna ninnatta tege karuṇisi.
enna mātāpita Guhēśvarā,
nimma śaraṇa Maḍivāḷa Mācayyaninda bayalādenu,
muktanādenu nimma karuṇadinda !

Who else but you possess
The body strength to nurse
Without a feeling of hate—
Like a mother of many children?
Who had that power before?
Then, how is't in my reach
To understand that which you are?
Because past merits were in me,
Your feet were thus vouchsafed to me.
Then, letting me not sink,
Considering that I am yours,
Show me your grace
In drawing me to yourself.
O Guhēśvara, who are
My father and my mother, through
Maḍivāḷa Mācayya, your śaraṇa,
I have become the Void
And, through your compassion, free!

ಇದಕ್ಕೆ ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರಿಂದ ಬದುಕಿದೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Maḍivāḷa Mācitandegaḷu Basavaṇṇa Cennabasavaṇṇa Prabhudēvarinda badukidenendu binnaisuva prastāvada vacana:

The vacana which tells how Father Maḍivāḷa Mācayya said that through Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva he had been saved:

೮೦

ಬಸವಣ್ಣಾ ಎಂದರೆ, ಚೆನ್ನಬಸವಣ್ಣಾ ಎಂದಡೆ,
ಪ್ರಭುದೇವಾ ಎಂದಡೆ, ಮಹಾದೇವಾ ಎಂದಡೆ,
ಮಹಾಸ್ಥಾನದಲ್ಲಿರ್ದು ಕರೆದರೆ
ಓ ಎನುತಿರ್ದೆ ಕಾಣಾ ಕಲಿದೇವರದೇವಾ.

Basavaṇṇā endare, Cennabasavaṇṇā endaḍe,
Prabhudēvā endaḍe, Mahādēvā endaḍe,
mahāsthānadallirdu karedare
ō enutirde kāṇā Kalidēvaradēvā.

Whenever I say Basavaṇṇa,
Or say Cennabasavaṇṇa;

Whenever I say Prabhudēva,
Or call upon Mahādēva,
Invoking you from the great abode,
You ever say 'Ay':
Mark you, O Lord Kalidēva!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Cennabasavarājadēvaru nirūpisida prastāvada vacana:

The vacana which tells what Lord Cennabasavarāja said to this:

೬೧

ಲಿಕಾರವೆ ಶೂನ್ಯ, ಬಿಂದುವೆ ಲೀಲೆ, ಗಕಾರವೆ ಚಿತ್ತು.
ಈ ತ್ರಿವಿಧದೊಳಗದೆ ಲಿಂಗವೆಂಬ ಸಕೀಲ.
ಇದಱ ಸಂಚವನಾವಾತ ಬಲ್ಲ, ಆತನೆ ಲಿಂಗಸಂಗಿ.
ಲಿಂಗಾನುಭಾವಿಗಳ ಶ್ರೀಚರಣಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂಬೆ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

likārave śūnya, binduve līle, gakārave cittu.
ī trividhadoḷagade liṅgavemba sakīla.
idaṟa sañcavanāvāta balla, ātane liṅgasaṅgi,
liṅgānubhāvigaḷa śrīcaraṇakke
namō namō embe Kūḍalacennasaṅgamadēvā.

The syllable *Li* is the Void,
The Dot, the sport divine,
The *Ga*, illumined consciousness.
In these three is the Mystery
Called Liṅga.
Who knows its key, alone
Is wedded unto Liṅga.
O Kūḍala Cennasaṅga Lord,
I say Hail, O hail!
To the holy feet of them
Who have experienced Liṅga.

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ವಚನ:

idakke Siddharāmayyadēvara vacana:

Lord Siddharāmayya's vacana thereon:

೮೨

ಮೂಱು ಲಿಂಗಕ್ಕೆ ಮೂಲಮಂತ್ರವಾದಾತ ಗುರು.
ಮೂಱು ವಿದ್ಯಕ್ಕೆ ವಿದ್ಯಾರೂಪಾದಾತ ಗುರು.
ಹೊದ್ದಿದ ಪ್ರಪಂಚನತಿಗಳೆದು ರೂಪೆಯಾರೂಪಾದಾತ ಗುರು.
ಲೋಕತ್ರಯಕ್ಕೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯನೆ ಗುರು.

mūṟu liṅgakke mūlamantravādāta guru.
mūṟu vidyakke vidyārūpādāta guru.
hoddida prapañcanatigaḷedu rūpeyārūpādāta guru.
lōkatrayakke Kapilasidhamallikārjunayyane guru.

The Guru is he who has become
The triple Liṅga's primal spell.
The Guru is he who has become
To the triple knowledge its very form;
The Guru is he who has destroyed
The worldliness besmearing him, and changed
From form to formlessness. The Guru is he
To the triple world—
Kapilasiddhamallikārjuna.

೮೩

ಮತ್ತಂ,
ಐದು ಬ್ರಹ್ಮದಲ್ಲಿ—ಅಯ್ಯಾ, ನೀನು ಅತಿಶಯ ಜ್ಯೋತಿರ್ಮಯನು.
ಆನಂದಸ್ಥಾನದಲ್ಲಿ—ಅಯ್ಯಾ, ನೀನು ಅತಿಶಯ ನಿತ್ಯಮಯನು.
ಬಾಹ್ಯಾಭ್ಯಂತರದಲ್ಲಿ ಪರಿಪೂರ್ಣನು.
ನಿನ್ನ ಆಧಿಕ್ಯವನಱಿಯಲ್ಕೆ ನಿಗಮಕ್ಕಭೇದ್ಯ.
ಗುರುವಿನ ಕರುಣದಿಂದ ಎನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ ಸಿಕ್ಕಿ ಒಳಗಾದೆ,
ಶಿವನೇ ಮಹಾಲಿಂಗ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
aidu brahmadalli - ayyā, nīnu atiśaya jyōtirmayanu.
ānandasthānadalli - ayyā, nīnu atiśaya nityamayanu.
bāhyābhyantaradalli paripūrṇanu.
ninna ādhikyavanaṟiyalke nigamakkabhēdya.
guruvina karuṇadinda enna karastaladalli sikki oḷagāde,
śivanē mahāliṅga Kapilasiddhamallikārjunā.

Among the five Brahmas, Sir, you are
Filled with exceeding light.
In the palace of delight, you, Sir,
Are brimming with eternal Being.
You are the all–pervasive one
Within and without.
The Scriptures cannot discern
Your high sublimity.
But by my Guru's grace
I've caught and clasped you in my palm,
O Śiva, Mahāliṅga
Kapilasiddhamallikārjuna!

೮೪

ಮತ್ತಂ,
ಭೇದಿಸಬಾರದೆ ಇಪ್ಪ ಅಭೇದ್ಯ ಶಿವನೇ,
ನಿನ್ನ ಭೇದಿಸಿ ತಂದುಕೊಟ್ಟನೆನ್ನಯ ಗುರು.
ಇನ್ನು ನಾನಿನ್ನ ಬಿಡುವೆನೆ? ಬಿಡೆ ಬಿಡೆ.
ಮಚ್ಚಿದೆ ಪಾದೋದಕವ, ನಚ್ಚಿದೆ ಪ್ರಸಾದವ,
ಗುರುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
bhēdisabārade ippa abhēdya ṣīvanē,
ninna bhēdisi tandukoṭṭanennaya guru.
innu nāninna biḍuvene? biḍe biḍe.
maccide pādōdakava, naccide prasādava,
guruvē Kapilasiddhamallikārjunā.

Again:

O impenetrable Śiva
Whom none can penetrate,
My Guru has penetrated
And brought you to my palm.
Can I forsake you now?
Never, Oh never!
Pādōdaka I have loved,
And have believed in Prasāda,
O Guru Kapilasiddhamallikārjuna!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Basavarājadēvaru Siddharāmayyadēvara mahātmeyaṁ koṇḍāḍida prastāvada vacana:

The vacana which tells how Lord Basavarāja extolled the glory of Lord Siddharāmayya:

೭೫

ಅಡಿಗಡಿಗೆ ಸ್ಥಾನನಿಧಿ. ಅಡಿಗಡಿಗೆ ದಿವ್ಯಕ್ಷೇತ್ರ.
ಅಡಿಗಡಿಗೆ ನಿಧಿಯು ನಿಧಾನ ನೋಡಾ !
ಆತನ ಇರವೆ ವಾರಣಾಸಿ, ಅವಿಮುಕ್ತಿಕ್ಷೇತ್ರ,—
ಕೂಡಲಸಂಗನ ಶರಣ ಸ್ವತಂತ್ರನಾಗಿ.

aḍigaḍige sthānanidhi. aḍigaḍige divyakṣētra.
aḍigaḍige nidhiyu nidhāna ṇōḍā!
ātana irave vāraṇāsi, avimuktikṣētra,—
Kūḍalasāṅgana śaraṇa svatantranāgi.

At every step He is
A treasury of shrines.
At every step He is
A holy place.
Behold a treasure trove
At every step!
When Kūḍala Saṅga's śaraṇa
Is free, his home
Is Vāraṇāsi and
Avimuktakṣētra.

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Siddharāmayyadēvaru Basavarājadēvara koṇḍāḍida prastāvada vacana:

The vacana which tells how Lord Siddharāmayya praised Lord Basavarāja:

೭೬

ಸೀಮೆ ಸಂಬಂಧಕ್ಕೆ ಮೀಱಿಪ್ಪ ಮಂತ್ರಕ್ಕೆ
ರಾಜಮಂತ್ರವು ತಾನು ಪಂಚಾಕ್ಷರಿ

ಪಂಚಾಕ್ಷರಿಯ ಗುಣದ ಬಸವಾಕ್ಷರತ್ರಯದ
ಧ್ಯಾನಮೌನದ ಗುಣದ ಸತ್ವವಿಡಿದು
ಆನಂದ ತ್ರೈಲಿಂಗ ಮೂಲಮಂತ್ರಕ್ಕೀಗ
ಬಸವಾಕ್ಷರತ್ರಯವು ಮಾತೆಯಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

sīme sambandhakke mīṟippa mantrakke
rājamantravu tānu pañcākṣari
pañcākṣariya guṇada basavākṣaratrayada
dhyāna mounada guṇada satvaviḍidu
ānanda trailiṅga mūlamantrakkīga
Basavākṣaratrayavu māteyayyā Kapilasiddhamallikārjunā.

The five-syllabled spell
Is king of all the spells
Transcending bond and bound.
By way of the core
Of meditation and of silence
On the three syllables: Ba, sa, va,
Which have the virtue of
The five-syllabled spell,
That triple syllable: Ba, sa, va
Is mother to the bliss,
The triple Liṅga and the primal spell,
O Kapilasiddhamallikārjuna!

೮೭

ಮತ್ತಂ,
ದೆಸೆದಿಗ್ವಳಯದಲ್ಲಿ ಪಸರಿಸಿ ಪರ್ಬಿತ್ತು ನಿನ್ನ ನಾಮ.
ವಸುಧೆಯೆಲ್ಲವು ಹೆಣ್ಣು, ನೀನೆ ಗಂಡು.
ಬಸವಾಕ್ಷರತ್ರಯದಿಂದುದ್ಭವಿಸಿ
ಸಕಲಬ್ರಹ್ಮಾಂಡಂಗಳಾದವೈ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ !

mattaṁ,
desedigvaḷayadalli pasarisi parbittu ninna nāma.
vasudheyellavu heṇṇu, nīne gaṇḍu.
basavākṣaratrayadindudbhavisi
sakalabrahmāṇḍaṅgaḷādavai Kapilasidhamallikārjunā!

Again:

Thy name is spread to all
The quarters and regions of the world.
The universe is the Woman, and Thou
The Man.
Born of the triple syllable,
Ba, sa, va,
All macrocosms came to be,
O Kapilasiddhamallikārjuna!

೮೮

ಮತ್ತಂ,
ಮುನ್ನ ಮುನ್ನ, ಶಶಿರವಿಗಳಿಲ್ಲದ ಮುನ್ನ,
ಬ್ರಹ್ಮ ವಿಷ್ಣ್ವಾದಿಗಳುದ್ಭವಿಸಿದ ಮುನ್ನ ಮುನ್ನ,
ಮೂರ್ತಿಗಳೆಂಟೂ ಒಂದಾಗದ ಮುನ್ನ,
ತನುಮಧ್ಯವಳಯದಲ್ಲಿ ಸಕಲಬ್ರಹ್ಮಾಂಡ ಜಲಮಯವಾಗಿಪ್ಪ
ಶಿವಭಕ್ತಿ ಕಾರಣ ಬಸವನವಗ್ರಹಿಸಿಪ್ಪಲ್ಲಿ, ಅಂದೆತ್ತಲಿದ್ದೆ?
ಅದ ನೀನೆ ಬಲ್ಲೆಯಯ್ಯಾ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯ ಕುಱುಹಗೆಟ್ಟ ನಿಶ್ಚಿಂತನು.

mattaṁ,
munna munna, śaśiravigaḷillada munna.
brahma viṣṇvādigaḷudbhavisida munna munna,
mūrtigaḷeṇṭū ondāgada munna,
tanumadhyavaḷayadalli sakalabrahmāṇḍa jalamayavāgippa
śivabhakti kāraṇa basavanavagrahisippalli, aṁdettalidde?
ada nīne balleyayyā.
Kapilasiddhamallikārjunayya kuṟuhageṭṭa niścintanu.

Again:

Long, long ago,
Before the sun was or the moon,
Ere Brahma and Viṣṇu and other gods
Were born; before the eight
Persons became one;
When Basava, for Śivabhakti's sake,
Absorbed within his middle parts

The entire Cosmic Egg
That was submerged,
Where were you then?
This you alone know, Sir:
Lord Kapilasiddhamallikārjuna
Is a pure essence, past care.

೮೯

ಮತ್ತಂ,
ಇಂದ್ರಾದಿದೇವತಾಸಂಕುಳಕ್ಕೆ
ಅಂತಪ್ಪ ಪದವನಿತ್ತಾತ ಬಸವಣ್ಣನಯ್ಯಾ.
ಬ್ರಹ್ಮ ವಿಷ್ಣು ಮೊದಲಾದ ದೇವತಾಮೊತ್ತಕ್ಕೆ
ಅಂತಪ್ಪ ಪದವನಿತ್ತಾತ ಬಸವಣ್ಣನಯ್ಯಾ.
ಶಿವಲಿಂಗಭಕ್ತರಿಗೆ ಚರಲಿಂಗಧಾರಣೆಯ
ಪರಿಯಾಯದಿಂದಲೊರೆದಾತ ಗುರು,
ಇಹಲೋಕ ಪರಲೋಕದನುಮಿಷದ ಸುದ್ದಿಯನಱಿಪಿದಾತ
ಗುರು ಬಸವಣ್ಣ ನೀನಯ್ಯಾ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ.

mattaṁ,
indrādidēvatāsaṅkuḷakke
antappa padavanittāta Basavaṇṇanayyā.
Brahma Viṣṇu modalāda dēvatāmottakke
antappa padavanittāta Basavaṇṇanayyā.
śivaliṅgabhaktarige caraliṅgadhāraṇeya
pariyāyadindaloredāta guru,
ihalōka paralōkadanumiṣada suddiyanaṟipidāta
guru Basavaṇṇa nīnayyā Kapilasiddhamallikārjunayyā.

Again:
It's Basavaṇṇ, Sir,
Conferred their ranks upon
The congregation of the gods,
Both Indra and the rest.
It's Basavaṇṇa, Sir,
Conferred their ranks upon
The congregation of the gods,
Brahma and Viṣṇu and the rest.
He is the Guru who taught,

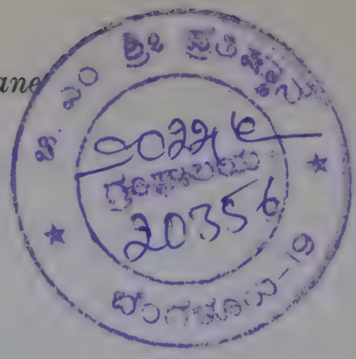
In a circumstantial way,
Śivaliṅga devotees
How Caraliṅga is to be worn.
Guru Basavaṇṇa is Thyself,
O Kapilasiddhamallikārjuna,
Who communicated the news
Of the unwinking state
Of this world and the next.

೯೦

ಮತ್ತಂ,
ಪ್ರಸಾದವೈದಾಱ ಪಾದೋದಕವೆರಡೈದ
ಆದಿ ಅಕ್ಷರದಲ್ಲಿ ದೀಕ್ಷಾತ್ರಯವು
ನಾದದಿಂದವೆ ತೂಗಿ ಬಿಂದು ಸಮನಿಸದೀಗ
ಆಧಾರಸ್ಥಾನಕ್ಕೆ ಅತ್ಯತಿಷ್ಠ
ಮೂಲಸ್ಥಾನದಲಿರ್ದ ಮುನ್ನೂಱು ಕಮಲಕ್ಕೆ
ಆದಿಭ್ರಮರನು ಬಸವ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,
prasādavaidāṟa pādōdakaveraḍaida
ādi akṣaradalli dīkṣātrayavu
nādadindave tūgi bindu samanisadīga
ādḥārasthānakke atyatiṣṭha
mūlasthānadalirda munnūṟu kamalakke
ādibhramaranu Basava Kapilasiddhamallikārjunā.

Again:
The five-and-six Prasādas;
The twice-five Pādōdakas;
In the first syllable
The triple initiation;
The Bindu not apparent
Swaying through Nāda;
He stands above the base;
In the three-hundred-
Petalled lotus in the basic spot,
He is the primal bee,
O Kapilasiddhamallikārjuna!



೯೧

ಮತ್ತಂ,

ಅಣ್ಣನ ನೋಡಿರೇ ಲೋಕಕ್ಕೆ !
ಜಗದ ಕಣ್ಣ ಮದವ ಕಳೆದನು.
ಮುಕ್ಕಣ್ಣನಿಪ್ಪೆಡೆಯ ತೋಱಿದ.
ಅಣ್ಣ ಬಸವಣ್ಣ ವಾಙ್ಮನಕ್ಕಗೋಚರ.
ಮುಕ್ಕಣ್ಣನವತಾರಂಗಳನು ನಾಟಕವೆಂದಱಿದು ಮೆಱೆದ
ಸತ್ಯಶುದ್ಧ ನಿರ್ಮಳ ಕೈವಲ್ಯ ವಾಙ್ಮನಕ್ಕಗೋಚರ.
ಸತ್ಯಶುದ್ಧ ಬಸವಣ್ಣ.
ಅಣ್ಣಾ, ನಿಮ್ಮಿಂದ ಶುದ್ಧವ ಕಂಡೆ; ಸಿದ್ಧವ ಕಂಡೆ; ಪ್ರಸಿದ್ಧವ ಕಂಡೆ.
ಆಱಱಲ್ಲಿ ಆಂದೋಳವಾದೆ.
ಆಱು ವ್ರತದಲ್ಲಿ ನಿಪುಣನಾದೆ.
ನೀನೊಂದು ಮೂಱಾಗಿ, ಮೂಱೊಂದಾಗಿ ತೋಱಿದ
ಗುಣವಿಂತುಟಯ್ಯಾ ಬಸವಣ್ಣಾ.
ಇನ್ನೆನಗಾಧಿಕ್ಯವಪ್ಪುದೊಂದು ಇಲ್ಲ.
ನಾನಿನ್ನುರವಣಿಸಿ ಹರಿವೆ.
ಹರಿಹರಿದು ಭರದಿಂ ಗೆಲುವೆ.
ತತ್ತ್ವ ಮೂವತ್ತಾಱಱಿಂ ಮೇಲೆ ಒಪ್ಪಿಪ್ಪ ತತ್ತ್ವಮಸಿಯನ್ನೈದುಂವೆ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಎನಗರಿದಪ್ಪುದಿಲ್ಲ ಕಾಣಾ ಬಸವನ ಪ್ರಸಾದದಿಂದ !

mattaṁ,

aṇṇana nōḍirē lōkakke!
jagada kaṇṇa madava kaḷedanu.
mukkaṇṇanippeḍeya tōṟida.
aṇṇa Basavaṇṇa vāṅgmanakkagōcara.
mukkaṇṇanavatāraṅgaḷanu nāṭakavendaṟidu meṟeda
satyaśuddha nirmaḷa kaivalya vāṅgmanakkagōcara.
satyaśuddha Basavaṇṇa.
aṇṇā, nimminda śuddhava kaṇḍe; siddhava kaṇḍe; prasiddhava kaṇḍe.
āṟaṟalli āndōḷavāde.
āṟu vratadalli nipuṇanāde.
nīnondu mūṟāgi, mūṟondāgi tōṟida
guṇavintuṭayyā Basavaṇṇā.

innenagādhikyavappudondu illa.
nāninnuravaṇisi harive.
hariharidu bharadiṁ geluve.
tattva mūvattāṟaṟiṁ mēle oppippa tattvamasiyanaiduve.
Kapilasiddhamallikārjunayyā,
enagaridappudilla kāṇā Basavana prasādadinda!

Again:

Behold the brother of the world!
He broke the pride of the world's eyes;
Showed where the Three-eyed is.
Brother Basavaṇṇa
Transcends both word and thought.
Knowing the incarnations of the three-eyed One
To be a show, he showed himself,
The true, the pure, the immaculate,
The Absolute surpassing word and thought.
Basavaṇṇa is the true and pure...
Brother, through you have I
Attained the pure, the perfect, the absolute.
Within the Six I've been a swing;
In the six vows, well versed.
This is the effect, Lord Basavaṇṇa,
Of your appearing, as three-of-one
And one-of-three: henceforth
There's nought more excellent in my eyes;
Henceforth I rush with headlong force;
And in my steady speed
Impetuously I conquer; I attain
The 'That Thou art' which stands
Above the six-and-thirty Principles.
Mark you, Kapilasiddhamallikārjuna Lord,
Because of Basavaṇṇa's grace
There's nought beyond my power!

೯೨

ಮತ್ತಂ,
ಲೋಕಲೌಕಿಕಂಗಳೆಲ್ಲಾ ನೀವು ಕೇಳಿರೆ.
ಏಕೈಕರುದ್ರನ ಅವತಾರವನಱಿದೆವೆಂಬಿರಿ.

ನೋಡಿ ನಚ್ಚಿರೆ ಶಿವನ.
ಶಿವನು ಬಸವಣ್ಣನಾದ ನೋಡಿರೆ !
ಬಸವಣ್ಣ ಗುರುವಾದ.
ಬಸವಣ್ಣ ಲಿಂಗವಾದ.
ಬಸವಣ್ಣ ಚರವಾದ.
ಬಸವಣ್ಣ ಪರಿಣಾಮ ಪ್ರಸನ್ನ ಪರವಾದ.
ಬಸವಣ್ಣ ಮೂಲತ್ರಯವಾದ.
ಬಸವಣ್ಣ ಭಕ್ತಿ ಎರಡು ತ್ರಯವಾದ.
ಬಸವಣ್ಣ ಆಱಾಱಱಿಂ ಮೇಲೆ ತೋಱಿದ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡು ಭವಂ ನಾಸ್ತಿಯಾದೆ.

mattaṁ,
lōkaloukikaṅgaḷellā nīvu kēḷire.
ēkaikarudrana avatāravanaṟidevembiri.
nōḍi naccire śivana.
śivanu Basavaṇṇanāda nōḍire !
Basavaṇṇa guruvāda.
Basavaṇṇa liṅgavāda.
Basavaṇṇa caravāda.
Basavaṇṇa pariṇāma prasanna paravāda.
Basavaṇṇa mūlatrayavāda.
Basavaṇṇa bhakti eraḍu trayavāda.
Basavaṇṇa āṟāṟaṟiṁ mēle tōṟida.
Kapilasiddhamallikārjunayyā,
Basavaṇṇana prasādava koṇḍu bhavaṁ nāstiyāde.

Again:
Listen you all
Worlds and all that dwell in them.
You claim to know
The incarnations of the one Rudra.
Do look at Śiva and believe in him!
Śiva has become Basavaṇṇa;
Basavaṇṇa has become Guru;
Basavaṇṇa has become Liṅga;
Basavaṇṇa has become Cara;
Basavaṇṇa has become

The highest poise of bliss;
Basavaṇṇa has become
The primal Three;
Basavaṇṇa has become
The twice-three forms
Of Piety;
Basavaṇṇa has appeared
Above the six by six. . . :
O Kapilasiddhamallikārjuna Lord,
Because I received
Basavaṇṇa's grace,
I have effaced this world!

೯೩

ಮತ್ತಂ,
ಸೀಮೆಯ ಮೀಱಿದ ಸಂಬಂಧನೆ,
ಸಂಬಂಧದಲ್ಲಿ ಸಮನಿಸದ ಸಂಯೋಗನೆ,
ಎನ್ನ ಸಲುಹುವ ಗುರು ಲಿಂಗ ಜಂಗಮ
ಪಾದೋದಕ ಪ್ರಸಾದಕ್ಕೆ ಅರ್ಹನ ಮಾಡಿದೆ.
ಗುರುವೇ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನೀ ಬಸವನಾಗಿ ಬಂದು,
ನಿನ್ನವರಿಗೆ ಯೋಗ್ಯನ ಮಾಡಿ ಭವವ ತಪ್ಪಿಸಿದೆ.

mattaṁ,
sīmeya mīṟida saṁbandhane,
saṁbandhadalli samanisada saṁyōgane,
enna salahuva guru liṅga jaṅgama
pādōdaka prasādakke arhana māḍide.
guruvē Kapilasiddhamallikārjunayyā,
nī Basavanāgi bandu,
ninnavarige yōgyana māḍi bhavava tappiside.

Again:
O friend of what's beyond all bound,
Companion knit to what is beyond kin,
You made me fit
For Guru, Liṅga and Jaṅgama,
Pādōdaka and Prasāda,

Which are my meat and drink.
O Guru Kapilasiddhamallikārjuna Lord,
Coming as Basavaṇṇa
You made me worthy of your own
And broke my wheel of births!

೯೪

ಮತ್ತಂ,
ಗುರುವಾಗಿ ಬಂದೆನಗೆ ದೀಕ್ಷೆಯ ಮಾಡಿದಿರಿ.
ಲಿಂಗವಾಗಿ ಬಂದೆನ್ನ ಮನದ ಮಲಿನವ ಕಳೆದಿರಿ.
ಜಂಗಮವಾಗಿ ಬಂದೆನ್ನ ಪ್ರಪಂಚಕತನುವಂ ಕಳೆದು,
ಪರಮಸೀಮೆಯ ಮಾಡಿದಿರಿ.
ಇಂತಿವೆಲ್ಲವೂ ಬಸವಣ್ಣನಾಗಿ,
ಎನಗೆ ಪ್ರಸಾದವ ನೀಡಿ ಸಲಹಿದ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ,
ಇನ್ನೆನಗತಿಶಯವೇನೂ ಇಲ್ಲ.

mattaṁ,
guruvāgi bandenage dīkṣeya māḍidiri.
liṅgavāgi bandenna manada malinava kaḷediri.
jaṅgamavāgi bandenna prapañcakatanuvaṁ kaḷedu,
paramasīmeya māḍidiri.
intivellavū Basavaṇṇanāgi,
enage prasādava nīḍi salahida.
Kapilasiddhamallikārjunā,
innenagatiśayavēnū illa.

Again:
You came as Guru
To give me initiation;
You came as Liṅga
To purge my heart of sin;
You came as Jaṅgama
To cleanse this worldly flesh
And raise it to its highest reach.
O Kapilasiddhamallikārjuna,
Basavaṇṇa, as all these,

Offered me grace and saved me;
Henceforth there's nought for me
Higher than this!

೬೫

ಮತ್ತಂ,
ಅರ್ಪಿತ ಅವಧಾನಮುಖಂಗಳು ಎಲ್ಲರಿಗೆ ಸುಲಭವೆ,—
ಅನಾದಿ ಸಂಸಿದ್ಧವಾಗಿ ಬಂದ ಬಸವಣ್ಣಂಗಲ್ಲದೆ?
ತ್ರೈಲಿಂಗಮೂಲಕ್ಕೆ ಮಂತ್ರಾದಿರೂಪು ಬಸವಣ್ಣ.
ತ್ರೈಲಿಂಗ ಪ್ರಸಾದಕ್ಕೆ ಅರ್ಹ ಬಸವಣ್ಣ.
ಮೂಱು ಲಿಂಗ ಒಂದಾದ ಮೂರ್ತಿ ಬಸವಣ್ಣ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ನೀ ಸಾಕ್ಷಿಯಾಗಿ ಬಸವನ ನೆನೆವವರು ನೀನಹರು.

mattaṁ,
arpita avadhānamukhaṅgaḷu ellarige sulabhave,—
anāḍi saṁsiddhavāgi banda Basavaṇṇaṅgallade?
trailiṅgamūlakke mantrādirūpu Basavaṇṇa.
trailiṅga prasādakke arha Basavaṇṇa.
mūṟu liṅga ondāda mūrti Basavaṇṇa.
Kapilasiddhamallikārjunayyā,
nī sākṣiyāgi Basavana nenevavaru nīnaharu.

Again:
Full dedication in your offering
Is not a way
Within the reach of all
Except Basavaṇṇa who has come
As a Perfection beyond time.
Basavaṇṇa is the primal form
Of mantra, the triple Liṅga's root;
Basavaṇṇa is fit for the grace
Of the triple Liṅga;
Basavaṇṇa is the form
Of the triple Liṅga become one.
O Kapilasiddhamallikārjuna Lord,
Do you bear witness:
To love Basavaṇṇa is to become
You!

೯೬

ಮತ್ತಂ,

ಪ್ರಥಮನಾಮಕ್ಕೀಗ ಬಸವಾಕ್ಷರವೆ ಬೀಜ
ಗುರುನಾಮಮೂಲಕ್ಕೆ ಅಕ್ಷರಾಂಕ ಬಸವಣ್ಣ
ಬಸವಣ್ಣ ಬಸವಣ್ಣ ಬಸವಣ್ಣ ಎಂದೀಗ
ದೆಸೆಗೆಟ್ಟೆನೈ ಗುರುವೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

prathamanāmakkīga Basavākṣarave bīja
gurunāmamūlakke akṣarāṅka Basavaṇṇa
Basavaṇṇa Basavaṇṇa Basavaṇṇa endīga
desegeṭṭenai guruve Kapilasiddhamallikārjunā.

Again:

The syllables Ba, Sa, Va are seed
Of the primordial Name.
For the origin of the Guru's name
Basavaṇṇa is the syllabled sign.
O Guru Kapilasiddhamallikārjuna,
By saying, again and again,
'Basavaṇṇa, Basavaṇṇa, Basavaṇṇa',
I've shed my present bounds.

೯೭

ಮತ್ತಂ,

ಆದಿಯಾಧಾರಕ್ಕೆ ಮೂಲ ತಾ ಬಸವಣ್ಣ
ಹೋದನೈ ಭಕ್ತಿಯೊಳಗೆ ಹೊಲಬುದಪ್ಪಿ
ಊರನಱಿಯದ ಗ್ರಾಮ ಹೊಲಬುದಪ್ಪಿದ ಸೀಮೆ
ಆತನಾನತದಿಂದ ನೀನಾದೆನೈ
ಬಸವಣ್ಣ ಬಸವಣ್ಣ ಬಸವಣ್ಣ ಎಂಬ ನಾಮಾಕ್ಷರದೊಳಗೆ
ದೆಸೆಗೆಟ್ಟೆನೈ ಗುರುವೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

mattaṁ,

ādiyādhārakke mūla tā Basavaṇṇa
hōdanai bhaktiyoḷage holabudappi
ūranaṟiyada grāma holabudappida sīme
ātanānatadinda nīnādenai
Basavaṇṇa Basavaṇṇa Basavaṇṇa eṁba nāmākṣaradoḷage
desegeṭṭenai guruve Kapilasiddhamallikārjunā.

Again:

Basavaṇṇa is the ground
Of Substance and of Source;
In his devotion he went about,
Cheating the beaten ways,
To a village ignorant of town,
A bourne that wandered from all paths;
And I, yielding myself to his control,
Became Thyself.
In the syllables of his name
Basavaṇṇa, Basavaṇṇa, Basavaṇṇa,
I have escaped my present bounds,
O Guru Kapilasiddhamallikārjuna!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡುತ್ತಿರಲು, ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾ ಗಣಂಗಳ ಅನುಭಾವಸಂಪರ್ಕದಿಂದ ತ್ರಿವಿಧವು ಸಾಧ್ಯವಾಯಿತ್ತೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvaru Basavarājadēvara koṇḍāḍuttiralu, idakke Cennabasavarājadēvaru Siddharāmayyadēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷa anubhāvasaṁparkadinda trividhavu sādhyavāyittendu nirūpisida prastāvada vacana:

The vacana which tells how, when Lord Siddharāmayya praised Lord Basavarāja, thereupon Lord Cennabasavarāja observed that the Trinity had been possible for him thanks to his contact with the experience of the innumerable great saints, Siddharāmayya chief among them:

೯೮

ಅನಂತಕಾಲ ಹೋಗಿ ತರುಮರಾದಿಗಳಲ್ಲಿ ತಪವಿರುವುದನು,
ಒಂದುದಿನ ಗುರುಚರಣಸೇವೆ ಸಾಲದೆ ಅಯ್ಯಾ?
ಅನಂತಕಾಲ ಗುರುಚರಣಸೇವೆಯ ಮಾಡುವುದ,
ಒಂದುದಿನ ಲಿಂಗಪೂಜೆ ಸಾಲದೆ ಅಯ್ಯಾ?
ಅನಂತಕಾಲ ಲಿಂಗಪೂಜೆಯ ಮಾಡುವುದ,
ಒಂದುದಿನ ಜಂಗಮತೃಪ್ತಿ ಸಾಲದೆ ಅಯ್ಯಾ?

ಅನಂತಕಾಲ ಜಂಗಮತೃಪ್ತಿ ಮಾಡುವುದನು,
ಒಂದುನಿಮಿಷ ನಿಮ್ಮ ಶರಣರ ಅನುಭಾವ ಸಾಲದೆ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ?

anantakāla hōgi tarumarādigaḷalli tapaviruvudanu,
ondudina gurucaraṇasēve sālade ayyā?
anantakāla gurucaraṇasēveya māḍuvuda
ondudina liṅgapūje sālade ayyā?
anantakāla liṅgapūjeya māḍuvuda,
ondudina jaṅgamatṛpti sālade ayyā?
anantakāla jaṅgamatṛpti māḍuvudanu,
ondunimiṣa nimma śaraṇara anubhāva sālade
Kūḍalacennasaṅgamadēvā?

Withdrawing among trees and shrubs
And doing penance perpetually—
Is that, Sir, worth a day's
Observance of a Guru?
Is such observance for endless time
Equal to a single day's
Worship of Liṅga?
And can such worship for endless time
Compare with making a Jaṅgama content?
And to content a Jaṅgama
For endless time
Be worth a moment's experience
Of Thy śaraṇas, O Lord
Kūḍala Cennasaṅgama?

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವಣ್ಣ ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಂದ ಸರ್ವವೂ ಸಾಧ್ಯವಾಯಿತ್ತೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Siddharāmayyadēvaru Cennabasavaṇṇa mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷinda sarvavū sādhyavāyittendu binnaisuva prastāvada vacana:

The vacana which tells how Lord Siddharāmayya submitted that, thanks to the innumerable great saints, Cennabasavaṇṇa chief among them, everything had been achieved:

೯೯

ಶುದ್ಧಸಿದ್ಧಪ್ರಸಿದ್ಧದ ನೆಲೆಯನಱಿದಿಹೆನೆಂದು
ತೊಳಲಿ ಬಂದೆ ಗಿರಿಗಹ್ವರದೊಳಗೆ.
ಕಂಡೆ ಕಾಣೆನೆಂಬ ಸಂಶಯವಾಯಿತ್ತು.
ಅದೇನು ಕಾರಣ?
ನಿನ್ನವರ ಗಣಸಮೂಹಕ್ಕೆ ತಾತ್ಪರ್ಯವನೊಲ್ಲರಾಗಿ,
ನೀನು ಸದ್‌ಭಕ್ತದೇಹಿಕನಾಗಿ,
ಸದ್‌ಭಕ್ತರಲ್ಲಿ ಒಚ್ಚತವೋಗಿ ಇಪ್ಪೆಯಾಗಿ.
ಇಪ್ಪಾ ಗಿರಿಗಹ್ವರದಲ್ಲಿ
ಗುರುವಿನ ಕರುಣದಿಂದ ಕಂಡೆ ನೀನಿಪ್ಪ ನೆಲೆಯ.
ಶುದ್ಧವ ಗುರುವಿನಲ್ಲಿ, ಸಿದ್ಧವ ಲಿಂಗದಲ್ಲಿ,
ಪ್ರಸಿದ್ಧವ ಜಂಗಮದಲ್ಲಿ ಕಂಡೆ.
ಅಱಿದೆ ನಚ್ಚಿದೆ ಮಚ್ಚಿದೆ,
ಎನ್ನ ಸರ್ವಸ್ವಯವನೊಚ್ಚತಗೊಟ್ಟೆ.
ನಿನ್ನ ಗಣಸಮೂಹಕ್ಕೆ ಪ್ರಾಪ್ತನಾದೆ.
ನಿನ್ನ ಭಕ್ತರ ಸಲುಗೆಗೆ ಸಂದೆ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ ತಂದೆ !

śuddhasiddhaprasiddhada neleyanaṟidihenendu
toḷali bande girigavharadoḷage.
kaṇḍe kāṇenemba saṁśayavāyittu.
adēnu kāraṇa?
ninnavara gaṇasamūhakke tātparyavanollarāgi,
nīnu sadbhaktadēhikanāgi,
sadbhaktaralli occatavōgi ippeyāgi.
ippā girigavharadalli
guruvina karuṇadinda kaṇḍe nīnippa neleya.
śuddhava guruvinalli, siddhava liṅgadalli,
prasiddhava jaṅgamadalli kaṇḍe.
aṟide naccide maccide;
enna sarvasvayavanoccatagoṭṭe.
ninna gaṇasamūhakke prāptanāḍe.
ninna bhaktara salugege sande,
Kapilasiddhamallikārjunayyā tande!

To know the spot where dwells
The Pure, the Perfect, the Absolute,
I roamed about
Mountains and caves.
A doubt did visit me—
If I had seen or no.
And why?
Because my purpose did not please
The company of Thy saints;
Because the real bhaktas are
But an embodiment of Thee;
Because Thou lovest their company.
In the mountains and caves
Where Thou residest, I have seen,
By Guru's grace,
The spot where Thou dost dwell.
I have seen
The Pure in the Guru,
The Perfect in the Liṅga,
The Absolute in the Jaṅgama.
I've known, believed and loved.
All that was mine I gave
With all my heart;
Now I have gained
The company of Thy saints.
Now I have found me worthy of
The friendship of Thy devotees,
O Father Kapilasiddhamallikārjuna Lord!

೧೦೦

ವಂತ್ರಂ,
ಸೋಹಂ ನೀನೆ ಎಲೆ ಅಯ್ಯಾ.
ಕೋಹಂ ತತ್ತ್ವ ತೂರ್ಯಾರ್ಥವು ನೀನೆ ಅಯ್ಯಾ.
ನಾಹಂ ನಾಹಂ ನೀನೆ ಅಯ್ಯಾ.
ಆನೆಂಬುದೊಂದು ಭ್ರಾಂತುಂಟೆ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಗುರುವಿನ ಕೈಯಲು ನಾನು ಸತ್ತು ಹುಟ್ಟಿದ ಬಳಿಕ,
ಆನು ನೀನೆಂಬ ಸಂದನಳಿದೆ.

mattaṁ,
sōhaṁ nīne ele ayyā.
kōhaṁ tattva tūryārthavu nīne ayyā.
nāhaṁ nāhaṁ nīne ayyā.
ānembudondu bhrāntuṇṭe?
Kapilasiddhamallikārjunayyā,
guruvina kaiyalu nānu sattu huṭṭida baḷika,
ānu nīnemba sandanaḷide.

Again:
Thou art the 'He am I', O Lord;
Thou art the essence
Of the fourth principle, 'Who am I';
Thou art the 'I am not', O Lord:
Could I mistake and think
'I am'?
O Kapilasiddhamallikārjuna Lord,
When I, being dead, am born again
In the Guru's palm,
The dual sense of I and you
Is gone!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಪರಮುಹರುಷವನೈದಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru paramaharuṣavanaidi nirūpisida prastāvada vacana:

The vacana which tells what Prabhudēva, being exceedingly pleased, replied thereto:

೧೦೧

ಪರಿಣಾಮದೊಳಗೆ ಮನದ ಪರಿಣಾಮವೆ ಚೆಲುವ!
ಸಂಗದೊಳಗೆ ಶರಣರ ಸಂಗವೆ ಚೆಲುವ!
ಕಾಯಗೊಂಡು ಹುಟ್ಟಿದ ಮೂಢರೆಲ್ಲಾ
ಸಾಯದ ಸಂಚವನಱಿವುದೆ ಚೆಲುವ, ಗುಹೇಶ್ವರಾ!

pariṇāmadoḷage manada pariṇāmave celuva!
saṅgadoḷage śaraṇara saṅgave celuva!
kāyagoṇḍu huṭṭida mūḍharellā
sāyuda sañcavanaṟivude celuva, Guhēśvarā!

Splendid the delight of heart
Amidst all bliss!
Splendid, above all, the companionship
Of śaraṇas!
Splendid that all the dolls
Born in the flesh should know
The secret of immortality!

ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಹರುಷಂದಳೆದು ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Siddharāmayyadēvaru haruṣaṁdaḷede Cennabasavarāja-dēvaroḍane Prabhudēvara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how Lord Siddharāmayya, being pleased, sang the praises of Prabhudēva to Lord Cennabasavarāja:

೧೦೨

ಅಂಗಯ್ಯ ನೋಟದೊಳು ಕಂಗಳು ನಟ್ಟು,
ಕಂಗಳ ತೇಜ ಹಿಂಗದು.
ಲಿಂಗಪ್ರಭೆಯೊಳಗೆ ಅಂಗವೆಲ್ಲಾ ಲಿಂಗಲೀಯವಾಗಿ,
ಸಂಗನಿಸ್ಸಂಗವೆಂಬ ದಂದುಗವ ಹಱಿದು,
ಹಿಂದುಮುಂದೆಂಬ ಭಾವವಳಿದು
ನಿಂದ ನಿಜದ ನಿರಾಳದಲ್ಲಿ ಪ್ರಾಣ ಸಮರತಿಯಾಗಿ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ ಪ್ರಭುದೇವರ ಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ!

aṅgayya nōṭadoḷu kaṅgaḷu naṭṭu,
kaṅgaḷa tēja hiṅgadu.
liṅgaprabheyoḷage aṅgavellā liṅgalīyavāgi,
saṅganissaṅgavemba dandugava haṟidu,
ḥindumundemba bhāvavaḷidu
ninda nijada nirāḷadalli prāṇa samaratiyāgi,
Kapilasiddhamallikārjunanalli Prabhudēvara pādakke
namō namō endu badukidenu kāṇā Cennabasavaṇṇā!

After I rivetted my eyes
Upon the Vision on the palm,
The light of my eyes was stilled;
My entire body was lost in Liṅga
Amid the splendour of Itself;

All trouble of union and non-union ceased,
All sense of Fore and After died;
My soul was rapt, in mutual love,
Within the abiding tranquillity
Of the Real Presence;
And, saying Hail, O hail!
To Prabhudēva's feet,
In Kapilasiddhamallikārjuna,
I'm saved:
Mark it, O Cennabasavaṇṇa!

ಇದಕ್ಕೆ ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke ā Cennabasavarājadēvaru Siddharāmayyadēvaroḍane Prabhudēvara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how Lord Cennabasavarāja in his turn sang the praises of Prabhudēva to Lord Siddharāmayya:

೧೦೩

ಕಾಯವೆಂಬ ಕನ್ನಡವಿಲ್ಲ,—ಪ್ರಾಣವಿಲ್ಲಾಗಿ.
ಮನವೆಂಬ ನೆನಹಿಲ್ಲ,— ಅನುಭಾವವಿಲ್ಲಾಗಿ.
ಅಱಿವೆಂಬ ಕುಱುಹಿಲ್ಲ,—ಪ್ರತಿಯಿಲ್ಲಾಗಿ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಪ್ರಭುದೇವರ ಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ !

kāyavemba kannaḍavilla,—prāṇavilladāgi.
manavemba nenahilla,—anubhāvavillāgi
arivemba kuruhilla,—pratiyillāgi.
Kūḍalacennasaṅgamadēvaralli Prabhudēvara pādakke
namō namō endu badukidenu kāṇā Siddharāmayyā!

Because there is no breath,
There is no screen of flesh;
Because there's no experience,
There is no memory of mind;
Because there is no sense
Of otherness, there is no outer sign
Of consciousness.

Saying Hail, O hail!
To Prabhudeva's feet,
In Lord Kūḍala Cennasaṅgama,
I am saved, O Siddharāmayya!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru Cikkadaṇṇāyakara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how Prabhudēva praised Cenna-basavaṇṇa:

೧೦೪

ಗಗನ ಪವನದ ಮೇಲೆ ಉದಯಮುಖದನುಭಾವ
ಸದಮದಗಜವ ನಿಲಿಸುವ ಮಾವತಿಗ ಬಂದ
ಅಷ್ಟದಳ ಕಮಲದೊಳು ಸೃಷ್ಟಿಯಂಕುರ ಭಜನೆ
ಮೆಟ್ಟಿ ನಿಂದಾತ ಪರಮಯೋಗಿಯಾಗದೆ ಮಾಣ
ಬಯಲ ಬಣ್ಣಕೆ ತಂದು ನೆಳಲ ಶೃಂಗಾರವ ಮಾಡಿದ
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ಶರಣೆನುತಿರ್ದೆನು.

gagana pavanada mēle udayamukhadanubhāva
sadamadagajava nilisuva māvatiga banda
aṣṭadaḷa kamaladoḷu sṛṣtiyaṅkura bhajane
meṭṭi nindāta paramayōgiyāgade māṇa
bayala baṇṇake tandu neḷala śṛṅgārava māḍida
Guhēśvarana śaraṇa Cennabasavaṇṇaṅge śaraṇenutirdenu.

An experience at the eastern gate
Above the skyey winds:
A mahout came to stay
An elephant in pride...
He who stands, trampling o'er
The diversity of Creation's shoots,
In the eight-petalled lotus,
Surely becomes a great yōgi...
To Cennabasavaṇṇa
Guhēśvara's śaraṇa,
Who brought the Void to form
And decorated the shadow, I
Keep saying, Hail!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಾವು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī ḥīgendu Prabhudēvaru Cikkadaṇṇāyakara stōtramaṁ māḍuttiralu, Siddharāmayyadēvaru tāvu Cikkadaṇṇāyakara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, on Prabhudēva thus praising Cennabasavaṇṇa, Lord Siddharāma praised Cennabasavaṇṇa in his turn:

೧೦೫

ವಾಣಿ ನಾಲ್ಕಱ ಮೇಲೆ,
  ಮಾಣದೆ ನುಡಿವ ನಿರ್ವಾಣಿಯ
  ಸಂಭಾಷಣೆಯ ಮಾಡಬಲ್ಲರೆ ನಿರ್ವಾಣ.
ವರ್ಣವೇಳಱೊಳಗೆ
  ಪರಿಪೂರ್ಣವಾಗಿಪ್ಪ ಮಹಾವರ್ಣವ
  ತನ್ಮಯವ ಮಾಡಬಲ್ಲರೆ ನಿರ್ವಾಣ.
ಸ್ಥಾನ ಹತ್ತಱಲ್ಲಿ
  ಆನಂದ ಸಿಂಹಾಸನದ ನಾನಾ ಬೆಳಗಿನ ಬೀಜದ
  ತಿರುಳನನುಭವಿಸಬಲ್ಲರೆ ಲಿಂಗಾನುಭಾವಿ.
ಪ್ರಣವ ಹತ್ತಱಲ್ಲಿ
  ಧ್ಯಾನಚತುಷ್ಟಯ ಕೂಡಿದಲ್ಲಿಯ ಕೀಲ ಬಲ್ಲರೆ ಲಿಂಗೈಕ್ಯ.
ಇದು ಕಾರಣ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
  ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ
  ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

vāṇi nālkaṟa mēle,
  māṇade nuḍiva nirvāṇiya
  saṁbhāṣaṇeya māḍaballare nirvāṇa.
varṇavēḷaṟoḷage
  paripūrṇavāgippa mahāvarṇava
  tanmayava māḍaballare nirvāṇa.
sthāna hattaṟalli
  ānanda siṁhāsanada nānā beḷagina bījada
  tiruḷananubhavisaballare liṅgānubhāvi.

praṇava hattaṟalli
dhyānacatuṣṭaya kūḍidalliya kīla ballare liṅgaikya.
idu kāraṇa Kapilasiddhamallikārjunayyā,
nimma śaraṇa Cennabasavaṇṇana śrīpādakke
namō namō enutirdenu.

If you can hold converse
Of the Unspeakable One
That unceasingly speaks
Above the fourfold speech—
That is Nirvāṇa!
If you can fill yourself
With the great hue
Fulfilled of the seven hues—
That is Nirvāṇa!
If you can taste the essence of
The seeds of several lights
On the blissful throne
Of the ten spheres,
You have experience
Of Liṅga.
If you can know the joint
Where the fourfold meditations meet
In the ten mystic syllables,
You are one with Liṅga.
Therefore, O Lord Kapilasiddhamallikārjuna,
I keep saying, Hail, O hail!
To the feet of Cennabasavaṇṇa,
Your śaraṇa.

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರು ಮೂವರನು ಕೂಡಿ ಸ್ತೋತ್ರವ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Siddharāmayyadēvaru Basavaṇṇa Cennabasavaṇṇa Prabhudēvaru mūvaranu kūḍi stōtrava māḍida prastāvada vacana:

Again, the vacana which tells how Lord Siddharāmayya praised Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva, all three together:

೧೦೬

ಭಕ್ತಿರೂಪು ಬಸವಣ್ಣ. ಕ್ಷಮಾರೂಪು ಬಸವಣ್ಣ.
ಗುರುರೂಪು ಚೆನ್ನಬಸವಣ್ಣ. ಪ್ರಸಾದರೂಪು ಚೆನ್ನಬಸವಣ್ಣ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯ ಪ್ರಭುವಾಗಿ ಬಂದು,
ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನ ಒಕ್ಕುದ ಕೊಂಡು ಜಂಗಮವಾದನು.

bhaktirūpu Basavaṇṇa. kṣamārūpu Basavaṇṇa.
gururūpu Cennabasavaṇṇa. prasādarūpu Cennabasavaṇṇa.
Kapilasiddhamallikārjunayya Prabhuvāgi bandu,
Basavaṇṇa Cennabasavaṇṇa okkuda koṇḍu jaṅgamavādanu.

Basavaṇṇa is Bhakti itself;
Form of Forgiveness is he;
Cennabasavaṇṇa is
The Guru in person and Prasāda's self.
Lord Kapilasiddhamallikārjuna,
Coming as Prabhudēva,
Receiving the offerings
Of Basavaṇṇa and Cennabasavaṇṇa,
Became a Jaṅgama.

೧೦೭

ಮತ್ತಂ,
ವರ್ಮವನಱಿದು—ಅಯ್ಯಾ, ನಿಮ್ಮ ಕಾಬವರು ಸುಲಭವೆ ಲೋಕದಲ್ಲಿ?
ಲಿಂಗಭಕ್ತಿ ಜಂಗಮಭಕ್ತಿ ಗುರುಭಕ್ತಿ ಸುಲಭವೆ?
ಲಿಂಗಭಕ್ತ ಪ್ರಭುದೇವರು.
ಜಂಗಮಭಕ್ತ ಬಸವಣ್ಣ.
ಗುರು ಮೊದಲಾದ ಪ್ರಸಾದಸರ್ವಕ್ಕೆ ಅನುಭವಿ ಚೆನ್ನಬಸವಣ್ಣ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,
ಇಂತಿವರ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
varmavanaṟidu — ayyā, nimma kābavaru sulabhave lōkadalli?
liṅgabhakti jaṅgamabhakti gurubhakti sulabhave?
liṅgabhakta Prabhudēvaru.
jaṅgamabhakta Basavaṇṇa.
guru modalāda prasādasarvakke anubhavi Cennabasavaṇṇa.

Kapilasiddhamallikārjunayyā,
intivara pādakke namō namō eṁbenu.

Again:

Can such, O Lord,
As, having the key,
Are able to see Thee, Lord,
Be easily found in the world?
Is Liṅga-bhakti, Jaṅgama-bhakti
And Guru-bhakti easily found?
Prabhudēva is a devotee
Of Liṅga.
Basavaṇṇa is a devotee
Of Jaṅgama.
Cennabasavaṇṇa is
An expert in the lore
Of all Prasādas, whereof
Guru comes first:
I say Hail, O hail!
To the feet of these,
O Kapilasiddhamallikārjuna!

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಗುರುಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Siddharāmayyadēvaru gurustōtramaṁ māḍuva prastāvada vacana:

Again, the vacana in which Lord Siddharāmayya sings the praises of the Guru:

೧೦೮

ಗುರುವಿನ ಕೃಪೆಯಿಂದ ಸಾಧಾರಣತನುವ ಮಱೆದೆ.
ಗುರುವಿನ ಕೃಪೆಯಿಂದ ಮಲತ್ರಯದ ಪಂಕವ ತೊಳೆದೆ.
ಗುರುವಿನ ಕೃಪೆಯಿಂದ ದೀಕ್ಷಾತ್ರಯದಿಂದನುಭವಿಯಾದೆ.
ಗುರುವಿನ ಕೃಪೆಯಿಂದ ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಮಾಣವನಱಿದೆ.
ಎನಗಾಧಿಕ್ಯವಪ್ಪ ವಸ್ತು ಬೇಱೊಂದಿಲ್ಲ.
ಅದೇನು ಕಾರಣ? ಅವ ನಾನಾದೆನಾಗಿ.
ಗುರುವೆ, ಎನ್ನ ತನುವಿಂಗೆ ಲಿಂಗದೀಕ್ಷೆಯ ಮಾಡಿ,
ಎನ್ನ ಜ್ಞಾನಕ್ಕೆ ಸ್ವಾನುಭಾವದೀಕ್ಷೆಯ ಮಾಡಿ,

ಎನ್ನ ತನು ಮನ ಧನದಲ್ಲಿ ವಂಚನೆಯಿಲ್ಲದೆ ಮಾಡಲೆಂದು
ಜಂಗಮದೀಕ್ಷೆಯ ಮಾಡಿ,
ಎನ್ನ ಸರ್ವಾಂಗವು ನಿನ್ನ ವಿಶ್ರಾಮಸ್ಥಾನ ಶುದ್ಧಮಂಟಪವಾದ ಕಾರಣ,
ಲೋಕ ವ್ಯಾಪ್ತಿಯನಱಿಯದೆ ಲೋಕ ಎನ್ನೊಳಗಾಯಿತ್ತು.
ಆ ಲೋಕಕ್ಕೆ ಹೊಱಗಾದೆ.
ಅದೇನು ಕಾರಣ? ಜನನ ಮರಣ ಪ್ರಳಯಕ್ಕೆ ಹೊಱಗಾದೆನಾಗಿ.
ಗುರುವೆ, ಸದ್‌ಗುರುವೆ, ಎನ್ನ ಭವದ ಬೇರ ಹಱಿದೆ!
ಗುರುವೆ, ಭವಪಾಶ ವಿಮೋಚನ,
ಅವ್ಯಯ, ಮನದ ಸರ್ವಾಂಗ ಲೋಲುಪ್ತ,
ಭಕ್ತಿ ಮುಕ್ತಿ ಫಲಪ್ರದಾಯಕ ಗುರುವೆ ಬಸವಣ್ಣಾ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ,
ಚೆನ್ನಬಸವಣ್ಣನಾಗಿ ಪ್ರಭು ಮೊದಲಾಗಿ
ಅಸಂಖ್ಯಾತರನೆಲ್ಲರನು ತೋಱಿದೆ.

guruvina kṛpeyinda sādhāraṇatanuva maṟede.
guruvina kṛpeyinda malatrayada paṅkava toḷede.
guruvina kṛpeyinda dīkṣātrayadindanubhaviyāde.
guruvina kṛpeyinda śuddha siddha prasiddha pramāṇavanaṟide.
enagādhikyavappa vastu bēṟondilla.
adēnu kāraṇa? ava nānādenāgi.
guruve, enna tanuviṅge liṅgadīkṣeya māḍi,
enna jñānakke svānubhāva dīkṣeya māḍi,
enna tanu mana dhanadalli vañcaneyillade māḍalendu
jaṅgamadīkṣeya māḍi,
enna sarvāṅgavu ninna viśrāmasthāna śuddhamaṇṭapavāda kāraṇa,
lōka vyāptiyanaṟiyade lōka ennoḷagāyittu.
ā lōkakke hōṟagāde.
adēnu kāraṇa? janana maraṇa praḷayakke hoṟagādenāgi.
guruve, sadguruve, enna bhavada bēra haṟide!
guruve, bhavapāśa vimōcana,
avyaya, manada sarvāṅga lōlupta,
bhakti mukti phalapradāyaka guruve Basavaṇṇā,
Kapilasiddhamallikārjunā,
Cennabasavaṇṇanāgi Prabhu modalāgi
asaṅkhyātaranellaranu tōṟide.

By Guru's grace, I forgot
This common body.
By Guru's grace, I purged
The mire of the triple impurity.
By Guru's grace and by
The triple initiation,
I got the Experience.
By Guru's grace, I knew the worth
Of the Pure, the Perfect and the Absolute.
There is no other thing
To me greater than this.
And why is this?
Because I have become
Themselves.
O Guru, by giving to my body
The Liṅga initiation;
By giving initiation
Of self-experience to my consciousness;
By giving Jaṅgama-initiation
So I might render service
With all sincerity
In all I am and have;
Because my entire body became
A place of thy repose,
A spotless shrine,
The world was merged in me
While still ignorant
How vast it is.
Then I became
A stranger to the world:
And why?
Because I'm now an alien to
Birth, death and dissolution...
Guru, true Guru, you have plucked
The root of my rebirth!
O Guru, releaser of the noose
Of this world's life;
O you, imperishable one,
Who revel in all

Recesses of my heart;
Giver of all reward,
Of piety and liberation,
O Guru Basavaṇṇa,
Kapilasiddhamallikārjuna,
You showed me, by becoming Cennabsavaṇṇa,
The innumerable ones,
Prabhu
Among them all!

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಗುರುಕರುಣಕ್ಕಂ
ದಶಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ

ಅಂತು ವಚನ ೭೨೭ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Siddharāmayyadēvara gurukaruṇakkaṁ
daśamōpadēśaṁ samāptaṁ

antu vacana 727 kkaṁ maṅgaḷamahā
Śrī

Thus ends
the tenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter dealing with the bestowal of Grace
by the Guru on Siddharāma—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 727.

XI

INTRODUCTION

to the

SAṀPĀDANE

Concerning the Apotheosis of Prabhudēva

After Cennabasavaṇṇa had instructed Siddharāmayya in the significance of Iṣṭa-Liṅga, Prabhudēva, along with Siddharāmayya, is ready to enter the inner apartment of Lord Basavarāja's palace. Basavaṇṇa's joy knows no bounds. Gūḷūra Siddhavīraṇṇa describes him as making elaborate preparations to give Prabhudēva a royal welcome.[1] As Prabhudēva enters, leaning on Soḍḍaḷa Bācarasa, and takes his seat, Basavaṇṇa and the other śaraṇas offer him worship. But this is not the customary form of worship. It is pure spirit worshipping pure spirit. Though the materials of the ordinary kinds of worship are mentioned, they are only the accidents of a far deeper worship that is beyond all accidents. The water, the holy ash, the incense and the burning lamp are there all right; but they have become pure symbols of what comes from the heart's profoundest and holiest recesses. The rice-grains are the Imperishable; the flower is the heart's lotus; the Jaṅgama's hands are washed with the Highest Joy; his feet, with the Supreme Bliss. That is what Basavaṇṇa actually says. Cennabasavaṇṇa, in his turn, will worship the great Jaṅgama's feet with water-no-water, for that is the Great Pādōdaka; and it is the spirit, again, that does the eightfold worship and the sixteen kinds of service. According to him, the śaraṇa is nothing but the face of Liṅga. For Maḍivāḷayya the concepts of Existence, Consciousness and Bliss, of Eternity and All-pervasiveness, seem too abstract; but he can see them all before him in the form of one who is at once Guru, Liṅga, Jaṅgama and Prasāda and also the water that washes the holy feet. Soḍḍaḷa Bācarasa finds in

1. Pr. to V. 2.

Prabhudēva's presence instant liberation from the round of births. Haḍapada Appaṇṇa, too, is exalted into a sense of union with the Jaṅgama at the very sight of him.

The two songs sung by Basavaṇṇa in praise of Prabhudēva are a pure, though heightened, expression of unreserved worship. Prabhudēva seems to him as the form of the Divine Mother; he carries in his loins the crowded worlds, as well as all the mystical experience and righteous discipline, yet himself transcends them all.

Cennabasavaṇṇa, too, has a song in praise of Prabhudēva. His mind is, unlike his uncle's, not all devotion; he is more discriminating. He has already[1] declared that he does not share Basavaṇṇa's unreserved faith that all that wears the Liṅga on itself is Saṅgamanātha, though he is ready to prostrate himself before any śaraṇa who has realised the consubstantial union. Prabhudēva is certainly one such. He is, indeed, the Absolute, the Greater than the great; his is the majesty of Liṅga, without peer or parallel; he is the Great beyond beginning, middle or end. Then, in that curious poetical rhetoric which is characteristic of the time, he conceives of myriads of cosmic eggs as tangled in his hair; the worlds are but puppets to his string; the quarters of the earth are in his ears, the sun is in his eye, and so on and so forth. The sages and the gods have adored him from all eternity and, in praising him, have found their fulfilment and their peace.

Siddharāmayya regards Prabhudēva in his aspect of Śaraṇa, so that his account of Prabhudēva here becomes at the same time an analysis of the Śaraṇa. He is one who, through perfect self-knowledge, has transcended the Other. He has passed beyond all awareness of virtue and sin, beyond all desire. He neither lives nor dies. Having himself become the home of the Eternal One, he need not seek the haloed glow of Liberation. He is one with Liṅga, as water is in hail, converted into Him, even as the worm, by close communion, becomes a bee; one whom the serpent-collared Lord has clasped round and round; one, too, who knows that Liṅga and Aṅga are one, and how the glow of innumerable lights leaps up at the blazing of a single lamp.

Now follow a number of vacanas in which śaraṇas, with touching courtesy, indulge in mutual commendation. Prabhudēva describes

1. I. V. 9.

Cennabasavaṇṇa as the God-intoxicated man, one in perfect communion with God. Basavaṇṇa, rejoicing in Cennabasavaṇṇa's companionship, represents him as the Prasādi *par excellence* The latter, in his turn, attributes all his gifts and achievements to Basavaṇṇa's grace; why, Basavaṇṇa had, while still in the flesh, shed all bonds of Karma. Maḍivāḷa, taking his cue from Cennabasavaṇṇa and using the several gradations of a rhetorical climax, places Basavaṇṇa even above one who has Liṅga in every cell of him: everything follows him; everything derives from him; he is the very soul of Bhakti; he has divinised the body's every limb and organ, and lives and moves easily in the Divine; Maḍivāḷa would rather be with Basavaṇṇa than dwell in the thought of God!

Basavaṇṇa would rather bow to Maḍivāḷa than possess any knowledge of the theory and practice of Divinity. As in a choreographic arrangement, the pattern now becomes more complicated at each move and turn. First, Maḍivāḷa sings the praises of Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva in one breath; then Cennabasavaṇṇa praises Basavaṇṇa, Prabhudēva and Maḍivāḷa in a single vacana; next, Prabhudēva praises, in two short vacanas Basavaṇṇa, Cennabasavaṇṇa and Maḍivāḷa together, indicating what they, severally, mean to him. There follows a lovely vacana of Siddharāmayya's, and then one more, in honour of Basavanna; then he thanks Prabhudēva for setting him among the śaraṇas, Cennabasavaṇṇa for showing him the right path, and Maḍivāḷa for drawing out of his heart the poison of doubt. In the end, Maḍivāḷa, in an enigmatic vacana, declares that it is Siddharāmayya that must have his thanks for setting *him* in the abode of Truth.

ಏಕಾದಶೋಪದೇಶ

ಪ್ರಭುದೇವರ ಪೂಜಾಸ್ತುತಿ

ಪರಮಗುರು ಪ್ರಭುವರನು ಬಸ
ವರಸರ ಅಂತರ್ನಿವಾಸಕೆಯ್ದಲ್ ಮುದದಿಂ
ಶರಣಸಮೂಹಂ ಭಜಿಸಿದ
ಪರಿಯಂ ವಿರಚಿಸುವೆ ಶರಣಜನರಹುದೆನ್ನಲ್

ĒKĀDAŚŌPADĒŚA

Prabhudēvara Pūjāstuti

paramaguru Prabhuvaranu Basa
varasara antarnivāsakeydal mudadiṁ
śaraṇasamūhaṁ bhajisida
pariyaṁ viracisuve śaraṇajanarahudennal

THE ELEVENTH LESSON

The Apotheosis of Prabhu

I compose, so the śaraṇas may say Yes,
The way the śaraṇas sang praises of
The great Prabhu, the supreme Guru, when he
Came gladly to Basavaraja's inner chamber.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಚೆನ್ನಬಸವರಾಜ ದೇವರಿಂದ ಇಷ್ಟಲಿಂಗೋಪದೇಶಮಂ ಮಾಡಿಸಿ, ಪರಮಹರುಷಿತರಾಗಿ ಬಸವರಾಜ ದೇವರ ಪರಿಮಿತದ ಗೃಹಕ್ಕೆ ಬಿಜಯಂಗೈದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Siddharāmayyadēvarige Cenna-basavarājadēvarinda iṣṭaliṅgōpadēśamaṁ māḍisi, paramaharuṣitarāgi Basavarājadēvara parimitada gṛhakke bijayaṁgaida prastāvada vacana :

For example: The vacana which tells how Prabhudēva, after he had obtained the Iṣṭa-Liṅga initiation for Lord Siddharāmayya through Lord Cennabasavarāja, being extremely happy, did the grace of entering Lord Basavarāja's private apartment:

೧

ಮನದೊಡೆಯ ಮನೆಗೆ ಬಂದರೆ
ಕನಕದ ತೋರಣವ ಕಟ್ಟಿ, ಷಡುಸಮ್ಮಾರ್ಜನೆಯ ಮಾಡಿ,
ರಂಗವಾಲಿಯನಿಕ್ಕಿ ಉಘೇ ಚಾಂಗು ಭಲಾ ಎಂಬೆನು.
ಕೂಡಲಸಂಗಮದೇವಾ, ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರು ಬಂದರೆ
ಉಬ್ಬಿ ಕೊಬ್ಬಿ ನಲಿನಲಿದಾಡುವೆ!

manadoḍeya manege bandare
kanakada tōraṇava kaṭṭi, ṣaḍusammārjaneya māḍi,
raṅgavāliyanikki ughē cāṅgu bhalā eṁbenu.
Kūḍalasaṅgamadēvā, nimma śaraṇa Prabhudēvaru bandare
ubbi kobbi nalinalidāḍuve!

When the Lord of my heart
Comes to my house,
I hang up gold festoons,
I do the sixfold cleaning-up,
I paint the patterns on the floor,
And cry, 'Hurray! Huzza!'
O Kūḍala Saṅgama Lord,
When Prabhudēva, Thy Śaraṇa, comes
I swell with joy, and dance!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಮಠಕ್ಕೆ ಬಿಜಯಂಗೆಯ್ಯೆ, ಮುತ್ತಿನ ತೋರಣಂಗಟ್ಟಿ, ದೇವಾಂಗಮಂ ನಡೆಮುಡಿಯಂ ಹಾಸಿ, ನವರತ್ನಖಚಿತದಿಂದೆಸೆವ

ಮೇಲುಕಟ್ಟಂ ಕಟ್ಟಿ, ಷಡುಸಮ್ಮಾರ್ಜನೆಯುಂ ಮಾಡಿ, ರಂಗವಾಲಿಯನಿಕ್ಕಿ, ಪಂಚಮಹಾವಾದ್ಯಂಗಳೊಡನೆ ಕಳಸಕನ್ನಡಿಯಿಂದಿದಿರ್ಗೊಂಡು, ಮುತ್ತುಮಾಣಿಕ್ಯದಾರತಿಗಳಂ ಪಿಡಿದೆತ್ತಿ, ಮಂಗಳಸ್ವರದಿಂ ಪಾಡಿ, ವರಮಹಾಹರುಷದಿಂದ ಆ ಬಸವರಾಜದೇವರು ಕೈಗುಡೆ, ಮಡಿವಾಳಯ್ಯಗಳು ಪಾಯವಧಾರೆಂದುಗ್ಘಡಿಸೆ, ಸೊಡ್ಡಳ ಬಾಚರಸರ ಹೆಗಲ ಮೇಲೆ ಹಸ್ತಮಂ ಮಡಗಿ, ಚೆನ್ನಬಸವರಾಜದೇವರೊಡನೆ ನಸುನಗೆಯಿಂ ಪ್ರಸಂಗಿಸುತ್ತ ಏಕಾಂತದ ಮಠಕ್ಕೆ ಬಿಜಯಂಗೈದು ಮೂರ್ತಿಗೊಂಡಲ್ಲಿ. ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಪಾದಾರ್ಚನೆಯುಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvara maṭhakke bijayaṁgeyye, muttina tōraṇaṅgaṭṭi, dēvāṅgamaṁ naḍemaḍiyaṁ hāsi, navaratnakhacitadindeseva mēlu kaṭṭaṁ kaṭṭi, ṣaḍusammārjaneyaṁ māḍi, raṅgavāliyanikki, pañcamahāvādyaṅgaḷoḍane kaḷasakannaḍiyindidirgoṇḍu, muttumāṇikyadāratigaḷaṁ piḍidetti maṅgaḷasvaradiṁ pāḍi, varamahāharuṣadinda ā Basavarājadēvaru kaiguḍe, Maḍivāḷayyagaḷu pāyavadhārendugghaḍise, Soḍḍaḷa Bācarasara hegala mēle hastamaṁ maḍayi, Cennabasavarājadēvaroḍane nasunageyiṁ prasaṅgisutta ēkāntada maṭhakke bijayaṁgaidu mūrtigoṇḍalli, Basavarājadēvaru Prabhudēvara pādārcaneyaṁ māḍida prastāvada vacana :

The vacana which tells how, when Prabhudēva graced Lord Basavarāja's *maṭha* with his presence, Basavarāja, hanging festoons of pearls, spreading a carpet of clean silk, tying up a canopy glittering with the nine gems set in it, having done the sixfold cleaning-up and painted the patterns on the floor, welcoming him with the five large musical instruments and with pot and mirror, holding aloft the waving light of pearls and rubies, singing in auspicious tunes and with superabundant joy, held out his hand, while Maḍivāḷayya cried out, 'He comes! attention to his feet!'— Lord Basavarāja bowed to Lord Prabhudēva's feet as he entered the solitary cell with his hands placed on Soḍḍaḷa Bācarasa's shoulders, with a gentle smile and conversing with Lord Cennabasavarāja, and took his seat:

೨

ಪರಿಮಿತಕ್ಕೆ ನಡೆತಂದು,
ಪರುಷದ ಸಿಂಹಾಸನದ ಮೇಲೆ ಪರಮಗುರು ಮೂರ್ತಿಗೊಂಡಿರಲು,
ಪರಮಾನಂದ ಜಲದಿಂದ ಪಾದಾರ್ಚನೆಯುಂ ಮಾಡಿ,
ದಿವ್ಯಸುಗಂಧಮಂ ಲೇಪಿಸಿ,
ಅಕ್ಷಯವೆಂಬ ಅಕ್ಷತೆಯನಿಟ್ಟು,

ಹೃದಯಕಮಲದ ಪುಷ್ಪದಿಂದ ಪೂಜೆಯಂ ಮಾಡಿ.
ಸುಜ್ಞಾನ ವಾಸನೆಯೆಂಬ ಧೂಪಮಂ ಬೀಸಿ,
ಭಕ್ತಿಸಾರಾಯವೆಂಬ ನೈವೇದ್ಯಮಂ ಸಮರ್ಪಿಸಿ,
ಪರಮಹರುಷವನೆ ಹಸ್ತಮಜ್ಜನಕ್ಕೆಱೆದು.
ತ್ರಿಕರಣಶುದ್ಧವೆಂಬ ತಾಂಬೂಲಮಂ ಕೊಟ್ಟು.
ಸಮರಸಸಂಗದಿಂದ ಕೂಡಲಸಂಗಮದೇವರ ಶರಣ
ಪ್ರಭುದೇವರ ಕರುಣವೆನಗಾಯಿತ್ತು.

parimitakke naḍetandu,
paruṣada simhāsanada mēle paramaguru mūrtigoṇḍiralu,
paramānanda jaladinda pādārcaneyam māḍi,
divyasugandhamam lēpisi,
akṣayavemba akṣateyaniṭṭu,
hṛdayakamalada puṣpadinda pūjeyam māḍi,
sujnāna vāsaneyemba dhūpamam bīsi,
bhaktisārāyavemba naivēdyamam samarpisi,
paramaharuṣavane hastamajjanakkeṟedu,
trikaraṇaśuddhavemba tāmbūlamam koṭṭu,
samarasasangadinda Kūḍalasangamadēvara śaraṇa
Prabhudēvara karuṇavenagāyittu.

When the supreme Guru came
To my inner chamber and sat
Upon the throne made of alchemic stone,
I adored his feet
With water of the Supreme Bliss;
I smeared him with Divine perfume;
I laid upon him
Rice-grains of the Imperishable;
I worshipped him with the flower
Of the heart's lotus, fanning him
With incense made of scent
Of right knowledge; offered him,
By way of ritual gifts,
The essence of devotion; poured,
To wash his hands, the Highest Joy;
Gave him, for his tambolam,
The triple purity; and so,
Through consubstantial union,

The grace of Prabhudēva, Lord
Kūḍala Saṅgama's Śaraṇa,
Came down to me.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಸವರಾಜದೇವರು ನಿವಾಳಿಯನೆತ್ತುತ್ತ ಹಾಡಿದ ವಚನ:

ā prastāvadoḷu Basavarājadēvaru nivāḷiyanettutta hāḍida vacana:

The vacana which tells how Lord Basavarāja sang as he waved the propitiatory lamp on the occasion:

ರಾಗ: ಲಳಿತೆ

ಜಯ ಜಯ ಶ್ರೀ ಮಹಾದೇವ ಜಯ ಜಯ ಶ್ರೀ ಮಹಾದೇವ
ಜಯ ಜಯ ಶ್ರೀ ಮಹಾದೇವಗೆ ಶರಣೆಂಬುದೆನ್ನ ಮನವು ಪಲ್ಲವಿ

ಓಂ ಭೂಃ ಓಂ ಭುವಃ ಎನುತಿರ್ಪುದೆನ್ನ ಮನವು
ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ ಶರಣೆಂಬುದೆನ್ನ ಮನವು ೧

ಯತೋ ವಾಚೋ ನಿವರ್ತಂತೇ ಅಪ್ರಾಪ್ಯ ಮನಸಾ ಸಹ
ತಸ್ಮೈ ಶ್ರೀಗುರುವೇ ಲಿಂಗವೇ ಶರಣೆಂಬುದೆನ್ನ ಮನವು ೨

ಹರರೂಪಂ ಕಾಯಸಂಬಂಧಂ ಗುರುರೂಪಂ ಪ್ರಾಣಸಂಯುತಂ
ಅಶರೀರಾತ್ಮಸಂಬಂಧಂ ಗುರುಶಿಷ್ಯಮನುಗ್ರಹಂ ಎಂದುದಾಗಿ ೩

ದೀರ್ಘದಂಡ ನಮಸ್ಕಾರಂ ನಿರ್ಲಜ್ಜಂ ಗುರುಸನ್ನಿಧೌ
ಶರೀರಮರ್ಥಂ ಪ್ರಾಣಂ ಚ ಸದ್ಗುರುಭ್ಯೋ ನಿವೇದಯೇತ್ ಎಂದುದಾಗಿ ೪

ಭವರೋಗವೈದ್ಯನೆಂದು ನಂಬುವುದೆನ್ನ ಮನ
ಕೂಡಲಸಂಗಮದೇವಂಗೆ ಶರಣೆಂಬುದೆನ್ನ ಮನ ೫

ಪದಸಹ ವಚನ: ೭

rāga : laḷite

jaya jaya śrī Mahādēva jaya jaya śrī Mahādēva
jaya jaya śrī Mahādēvage śaraṇeṁbudenna manavu pallavi

ōṁ bhūḥ ōṁ bhuvaḥ enutirpudenna manavu
bhargō dēvasya dhīmahi śaraṇeṁbudenna manavu 1

yatō vācō nivartantē aprāpya manasā saha
tasmai śrīguruvē liṅgavē śaraṇeṁbudenna manavu 2

hararūpaṁ kāyasaṁbandhaṁ gururūpaṁ prāṇasaṁyutaṁ
aśarīrātmasaṁbandhaṁ guruśiṣyamanugrahaṁ endudāgi 3

dīrghadaṇḍanamaskāraṁ nirlajjaṁ gurusannidhau
śarīramarthaṁ prāṇaṁ ca sadgurubhyō nivēdayēt endudāgi 4

bhavarōgavaidyanendu naṁbuvudenna mana
Kūḍalasaṅgamadēvaṅge śaraṇeṁbudenna mana 5

padasaha vacana: 7

All hail to the great and glorious God! all hail!
My heart cries out, All hail! and bows to Him: Hail! (*Refrain*)

My heart repeats, Ōṁ Earth, and Air Ōṁ!
It cries: May we attain God's glory too!

My heart bows to the glorious Guru and Liṅga
Whence words, with mind unsatisfied, return.

As the word goes, the form of Hara is wed
To body, the form of Guru united to the breath,
The Guru's grace to the disciple given
Is joined unto the disembodied soul.

"With deep prostrations, without shame,
Your body, wealth and life be offered
Unto a virtuous Guru face to face."

My heart bows low to Kūḍala Saṅgama,
Believing Him healer of this malady of birth.

ಇಂತು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರಿಗೆ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರಂಗಳಿಂದ ಅಭಿವಂದಿಸಲು, ಅಲ್ಲಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರಿಗೆ ಶರಣೆಂದು ಪಾದಾರ್ಚನೆಯಂ ಮಾಡಿ, ಪಾದೋದಕಮಂ ಕೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru Prabhudēvarige aṣṭavidhārcane ṣōḍaśōpacāraṅgaḷinda abhivandisalu, alli Cikkadaṇṇāyakaru Prabhudevarige śaraṇendu pādārcaneyaṁ māḍi, pādōdakamaṁ koṁba prastāvada vacana:

The vacana which tells how, when Lord Basavarāja paid homage to Prabhudēva with the eight forms of worship and sixteen kinds of service, thereupon Cennabasavaṇṇa, having done obeisance and feet-worship, received the Pādōdaka:

೮

ನಿತ್ಯವೆಂಬ ಭಕ್ತನ ಮನೆಗೆ ಘನಚೈತನ್ಯವೆಂಬ ಜಂಗಮ ಬಂದರೆ,
ಜಲವಿಲ್ಲದ ಜಲದಲ್ಲಿ ಪಾದಾರ್ಚನೆಯ ಮಾಡಿ,
ಆ ಪಾದೋದಕವೆ ಮಹಾ ಪಾದೋದಕವಯ್ಯಾ.
ಸ್ವಚ್ಛಾನಂದಂ ಜಲಂ ಕೃತ್ವಾ ಪ್ರಕ್ಷಾಲ್ಯ ಚರಣಾಂಬುಜಂ
ತತ್ ಪಾದೋದಕಂ ಪೀತ್ವಾ ಸ ಮುಕ್ತೋ ನಾತ್ರ ಸಂಶಯಃ
ಇಂತೆಂದುದಾಗಿ,
ಆ ಪಾದೋದಕವ ಕೊಂಡು ಪರಿಣಾಮಿಸಿದೆನಯ್ಯಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಯ್ಯಾ!

nityavemba bhaktana manege ghanacaitanyavemba jaṅgama bandare,
jalavillada jaladalli pādārcaneya māḍi,
ā pādōdakave mahā pādōdakavayyā.
svacchānandaṁ jalaṁ kṛtvā prakṣālya caraṇāṁbujaṁ
tat pādōdakaṁ pītvā sa muktō nātra saṁśayaḥ
intendudāgi
ā pādōdakava koṇḍu pariṇāmisidenayyā
Kūḍalacennasaṅgamadēvayyā!

When a Jaṅgama, the supreme Spirit,
Comes to the house
Of a Bhakta who is the Eternal one,
Who does feet-worship with water-no-water—
That Pādōdaka is the Great Pādōdaka.

"Converting to water the pure bliss,
And washing his lotus feet,
He who drinks the water from his feet
Is liberated beyond a doubt."

This being so, having received
That Pādōdaka, I found peace,
O Kūḍala Cennasaṅgama Lord!

ಮತ್ತಂ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಅಷ್ಟವಿಧಾರ್ಚನೆಯ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Cikkadaṇṇāyakaru aṣṭavidhārcaneya māḍuva prastāvada vacana:

Again, the vacana which tells how Cennabasavaṇṇa did the eight kinds of worship:

೬

ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲಾ ಸಂಗಮನಾಥನೆಂಬ ಭಾವ
　ಬಸವಣ್ಣಂಗಾಯಿತ್ತಲ್ಲದೆ, ಎನಗೆ ಆ ಭಾವವಿಲ್ಲ ನೋಡಾ.
ಲಿಂಗೈಕ್ಯ ಶರಣರ ಕಂಡಡೆ.
　ನಂಬಿ ನಚ್ಚಿ, ಅವರ ಪಾದಕ್ಕೆಱಗುವುದೆನ್ನ ಮನವು.
　ಅವರ ಕಂಡಡೆ ಕರುಣಾಮೃತ ಸುರಿವುದೆನಗೆ.
　ಅವರ ಪಾದಕ್ಕೆ ಅಷ್ಟವಿಧಾರ್ಚನೆ
　ಷೋಡಶೋಪಚಾರ ಮಾಡುವುದೆನ್ನ ಮನವು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
　ನಿಮ್ಮ ಪ್ರಭುವೆಂಬ ಜಂಗಮವ ಕಂಡು
　ಪೂಜಿಸಿ ಪೂಜಿಸಿ ದಣಿಯದೆನ್ನ ಮನವು.

aṅgada mēle liṅgavuḷḷudellā Saṅgamanāthanem̐ba bhāva
　Basavaṇṇaṅgāyittallade, enage ā bhāvavilla nōḍā.
liṅgaikya śaraṇara kaṇḍaḍe,
　nam̐bi nacci, avara pādakkeṟaguvudenna manavu.
　avara kaṇḍaḍe karuṇāmṛta surivudenage.
　avara pādakke aṣṭavidhārcane
　ṣōḍaśōpacāra māḍuvudenna manavu.
Kūḍalacennasaṅgamadēvā,
　nimma Prabhuvem̐ba jaṅgamava kaṇḍu
　pūjisi pūjisi daṇiyadenna manavu.

The faith that all that bears
The Liṅga on itself
Is Saṅgamanātha,
Basavaṇṇa has attained; but lo!
That faith is not in me!
Seeing the śaraṇas who've realised
The consubstantial union,
My spirit, touched with constant faith,
Lies prostrate at their feet.
On seeing them, ambrosial grace
Pours forth for me.
My spirit to their feet

Performs the eightfold worship
And sixteen kinds of service.
O Kūḍala Cennasaṅgama Lord,
On seeing Prabhu, Thy Jaṅgama,
My heart has not enough
Of worshipping again and again.

ಮತ್ತಂ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಅಷ್ಟವಿಧಾರ್ಚನೆಯಂ ಮಾಡುತ್ತ ಪ್ರಭುದೇವರಿಗೆ ಮಂಗಳಾರತಿಯನೆತ್ತುವ ಪ್ರಸ್ತಾವದ ಪದಂಗಳು:

mattaṁ Cikkadaṇṇāyakaru aṣṭavidhārcaneyaṁ māḍutta Prabhudēvarige maṅgaḷāratiyanettuva prastāvada padaṅgaḷu:

Again, the vacana which tells how Cennabasavaṇṇa, performing the eightfold worship, waved the auspicious lamp before Prabhudēva:

ರಾಗ: ಲಳಿತೆ

ಮಂಗಳವ ಪಾಡುವೆ ಚೆನ್ನಸಂಗಮದೇವಂಗೆ
ಶರಣಮುಖಲಿಂಗವ ಸುಖದಿಂದ ನೋಡುತ — ಪಲ್ಲವಿ

ತನ್ನಹಂಕಾರಾದಿ ಗುಣಂಗಳೆಲ್ಲವ ಮಱೆದು ಕಳೆದು
ಲಿಂಗದಲ್ಲಿ ಸಂಗಿಯಾಗಿ ಸಂಗನಾದ ಲಿಂಗವು
ತನ್ನ ಸರ್ವಾಂಗತತ್ತ್ವವು ಮಹತ್ತಾದಿ ಗುಣಂಗಳೆಲ್ಲವ
ಮಱೆದು ಆ ಶರಣನಲ್ಲಿಗೆ ಸಂಗನಾದ — ೧

ತಾನಾಗೇನುವ ಕಾಮಿಸುವನಲ್ಲ ಲಿಂಗ
ಪ್ರೇರಣೆಯಲ್ಲಿ ಬಂದಡೆ ಬಂದಿತ್ತು.
ಏನಾದಡೆಯು ಸಕಲ ಸಂಬಂಧ ಸನ್ನಹಿತ
ಲಿಂಗದಲ್ಲಿ ಅನುಗ್ರಹಿಸಿ ಸಂಗನಾದ — ೨

ಆವಾವ ಪದಾರ್ಥ ತನ್ನ ಕಾಮಿಸಿ
ಬಂದುದ ಲಿಂಗದೇವಂಗಿತ್ತುದ ಮುನ್ನವೆ
ಇತ್ತುದಾ ತಾನು ಲಿಂಗದಲ್ಲಿ ಮುನ್ನವೆ
ಸಂದುದನೆಲ್ಲವನಾನಂದದಿಂದಲಲ್ಲಿಯೆ ಸಂಗಿಸುವಾ — ೩

ತನ್ನ ಮನವು ಲಿಂಗಸಂಗ ನಯನಾದಿಗಳಿಗೆ
ಅಲ್ಲಿಯೆ ಸಂಗ ಪ್ರಾಣಕ್ಕೆ ಲಿಂಗ
ನಿಕ್ಷೇಪಸಂಗ ಆತನೆಲ್ಲಿಗೆ ಸಂಗವ ಮಾಡಿದಡಲ್ಲಿಯೆ
ಸಂಗ ಲಿಂಗದಲ್ಲಿ ನಿರಂತರ ಸಂಗನಾದ — ೪

ನಿರುಪಾಧಿಕ ಲಿಂಗದಲ್ಲಿ ತಾನುಪಾಧಿಯವಧಿಯೆಂಬ
ಸೋಪಾಧಿ ಸಮಯವ ಸಮನಿಸುವನಲ್ಲ
ಮರ್ತ್ಯಲೋಕ ದೇವಲೋಕವೆಂಬ ಸೀಮೆಯ
ಮೀಱಿದ ನಿಸ್ಸೀಮ ಶರಣ ಕೂಡಲಚೆನ್ನಸಂಗನಾದ ೫

ಪದಸಹ ವಚನ: ೧೪

rāga : laḷite

maṅgaḷava pāḍuve Cennasaṅgamadēvaṅge
śaraṇamukhaliṅgava sukhadinda nōḍuta *pallavi*

'annahaṁkārādi guṇaṅgaḷellava maṟedu kaḷedu
liṅgadalli saṅgiyāgi saṅganāda liṅgavu
tanna sarvāṅgatatvavu mahattādi guṇaṅgaḷellava
maṟedu ā śaraṇanallige saṅganāda 1

tānāgēnuva kāmisuvanalla liṅga
prēraṇeyalli bandaḍe bandittu.
ēnādaḍeyu sakala saṁbandha sannahita
liṅgadalli anugrahisi saṅganāda 2

āvāva padārtha tanna kāmisi
banduda liṅgadēvaṅgittuda munnave
ittudā tānu liṅgadalli munnave
sandudanellavanānandadindalalliye saṅgisuvā 3

tanna manavu liṅgasaṅga nayanādigaḷige
alliye saṅga prāṇakke liṅga
nikṣēpasaṅga ātanellige saṅgava māḍidaḍalliye
saṅga liṅgadalli nirantara saṅganāda 4

nirupādhika liṅgadalli tānupādhiyavadhiyeṁba
sōpādhi samayava samanisuvanalla
martyalōka dēvalōkaveṁba sīmeya
mīṟida nissīma śaraṇa Kūḍalacennasaṅganāda 5

padasaha vacana : 14

Hymns to Lord Cennasaṅgama I sing,
Seeing gladly Liṅga with śaraṇa for His face. (*Refrain*)

Eradicating all traits like pride,
United with Liṅga, he's turned Saṅga!
Shedding all its being's attributes,
And traits like understanding, the Liṅga,
Joined to the śaraṇa, has turned Saṅga.

Nought he desires himself; and should
Aught come, it comes at Liṅga's will.
Bestowing whatever be on Liṅga, who is
At all points present, he's turned Saṅga.

Whatever thing comes seeking him
And anything that's offered Liṅga
And offered even ere offering,
Himself, too, already dedicate to Liṅga—
All he surrenders to Liṅga with joy.

His heart is wed to Liṅga; and so all
Senses, like eyes; Liṅga's lodged in his breath.
Wherever he unites, it is all Saṅga
United to Liṅga indissolubly.

Not he in unconditioned Liṅga to plant
Convention of limit or attribute;
He has become Kūḍala Cennasaṅga—
The Śaraṇa, boundless, beyond the farthest bound
Of all the mortal and immortal worlds.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರಿಗೆ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರದಿಂದ ಪೂಜೆಯ ಮಾಡಿ, ಪರಮ ಹರುಷತೆಯನೈದಿದ ತದನಂತರದಲ್ಲಿ, ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಪ್ರಭುದೇವರ ಪಾದಾರ್ಚನೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Prabhudēvarige aṣṭavidhārcane ṣōḍaśōpacāradinda pūjeya māḍi, parama haruṣateyanaidida tadanantaradalli, Maḍivāḷa Mācitandeguḷu Prabhudēvara pādārcaneyaṁ māḍuva prastāvada vacana:

The vacana which tells how, after Cennabasavaṇṇa had paid homage to Prabhudēva with eightfold worship and sixteen forms of service, and so experienced the highest joy, Father Maḍivāḷayya performed worship of Prabhudēva's feet:

೧೫

ಸತ್ತು ಚಿತ್ತು ಆನಂದ ನಿತ್ಯಪರಿಪೂರ್ಣವೆಂಬರು.
ನಾನದ ಓಡಿಪು ಮಾತಾಡುವನಲ್ಲ.
ಸತ್ತೇ ಗುರು. ಚಿತ್ತೇ ಲಿಂಗ, ಆನಂದವೇ ಜಂಗಮ,

ನಿತ್ಯವೆ ಪ್ರಸಾದ, ಪರಿಪೂರ್ಣವೇ ಪಾದೋದಕವೆಂಬುದನನುಗ್ರಹಿಸಿ,
ನಿಮ್ಮ ಜಂಗಮಕ್ಕೆ ಭಕ್ತನಾದೆನಯ್ಯಾ.
ನಿತ್ಯನಾಗಿ ನಿಮ್ಮ ಜಂಗಮಕ್ಕೆ ವಂದಿಸುವೆ.
ಆನಂದದಿಂದ ನಿಮ್ಮ ಜಂಗಮದ ಪಾದೋದಕವ ಕೊಂಬೆ.
ಪರಿಪೂರ್ಣನಾಗಿ ನಿಮ್ಮನರ್ಚಿಸಿ ಪೂಜಿಸಿ ಪರವಶವಪ್ಪೆನಾಗಿ,
ಭಕ್ತಿಪ್ರಸಾದ ಮುಕ್ತಿಪ್ರಸಾದ ನಿತ್ಯಪ್ರಸಾದವ
ನಿಮ್ಮ ಜಂಗಮದಲ್ಲಿ ವರವ ಪಡೆದು–
ಕಲಿದೇವರ ದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದದಲ್ಲಿ
ಮನ ಮಗ್ನವಾಗಿರ್ದೆನಯ್ಯಾ.

sattu cittu ānanda nityaparipūrṇarembaru.
nānada hiḍidu mātāḍuvanalla.
sattē guru, cittē liṅga, ānandavē jaṅgama.
nityave prasāda, paripūrṇavē pādōdakavembudananugrahisi,
nimma jaṅgamakke bhaktanādenayyā.
nityanāgi nimma jaṅgamakke vandisuve.
ānandadinda nimma jaṅgamada pādōdakava kombe.
paripūrṇanāgi nimmanarcisi pūjisi paravaśavappenāgi,
bhaktiprasāda muktiprasāda nityaprasādava
nimma jaṅgamadalli varava paḍedu—
Kalidēvara dēvā,
nimma śaraṇa Prabhudēvara śrīpādadalli
mana magnavāgirdenayyā.

They speak of Him
As existence, consciousness and bliss,
The eternal and the all-pervasive one:
Not I to speak in these terms . . .
I, Sir, became a devotee
Unto Thy Jaṅgama,
Acknowledging existence to be Guru,
And consciousness to be Liṅga,
Bliss to be Jaṅgama, eternity
To be Prasāda, pervasiveness Pādōdaka.
As an eternal, I have bowed
Unto Thy Jaṅgama. With joy have I
Received the water from

Thy Jaṅgama's feet.
Being all-pervasive, I
Have worshipped, served, been lost in Thee.
I have obtained
Devotion, liberation, eternity
As Thy Jaṅgama's gifts.
O God Kalidēva, I have merged my heart
Within the holy feet
Of Prabhudēva, Thy Śaraṇa.

ಇಂತು ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರದಿಂದ ಪ್ರಭುದೇವರನರ್ಚಿಸಿದ ತದನಂತರದಲ್ಲಿ, ಸೊಡ್ಡಳ ಬಾಚರಸರು ಬಂದು ಪ್ರಭುದೇವರ ಪೂಜಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maḍivāḷa Mācitandegaḷu aṣṭavidhārcane ṣōḍaśōpacāradinda Prabhudēvaranarcisida tadanantaradalli, Soḍḍaḷa bācarasaru bandu Prabhudēvara pūjisuva prastāvada vacana:

The vacana which tells how, after Father Maḍivāḷa had thus done homage to Prabhudēva with the eight kinds of worship and sixteen forms of service, Soḍḍaḷa Bācarasa came and worshipped Prabhudēva:

೧೬

ಏಕಮೇವ ನ ದ್ವಿತೀಯಂ ಬ್ರಹ್ಮವೆಂಬ ಘನಮಹಿಮನ ಕಂಡ ಕಾಣಿಕೆಯಲ್ಲಿ
ಮನ ಮನ ಬೆರಸಿ, ತನು ತನು ಕರಗಿ, ಕರಣಂಗಳೆಲ್ಲಾ ತರಹರವಾದವಯ್ಯಾ.
ದೀರ್ಘದಂಡನಮಸ್ಕಾರಂ ನಿರ್ಲಜ್ಜಂ ಗುರುಸನ್ನಿಧೌ
ಶರೀರಮರ್ಥಂ ಪ್ರಾಣಂ ಚ ಸದ್ಗುರುಭ್ಯೋ ನಿವೇದಯೇತ್
ಎಂದುದಾಗಿ, ಶರಣು ಹೊಕ್ಕೆ ನಾನು.
ಎನ್ನ ಶಿರ ನಿಮ್ಮ ಚರಣದಲ್ಲಿ ಬಿಡಿಸಬಾರದ ಸಂಗ.
ಮಹಾದಾನಿ ಸೊಡ್ಡಳನ ಶರಣ ಪ್ರಭುದೇವರ ಕಂಡು,
ಎನ್ನ ಭವದ ಬಳ್ಳಿಯ ಬೇರು ಹಱಿಯಿತ್ತಯ್ಯಾ!

ēkamēva na dvitīyaṁ brahmaveṁba ghanamahimana kaṇḍa kāṇikeyalli
mana mana berasi, tanu tanu karagi, karaṇaṅgaḷellā taraharavādavayyā.
dīrghadaṇḍanamaskāraṁ nirlajjaṁ gurusannidhau
śarīramarthaṁ prāṇaṁ ca sadgurubhyō nivēdayēt

endudāgi, śaraṇu hokke nānu.
enna śira nimma caraṇadalḷi biḍisabārada saṅga.
mahādāni Soḍḍaḷana śaraṇa Prabhudēvara kaṇḍu,
enna bhavada baḷḷiya bēru haṟiyittayyā!

The very moment I saw
The glorious one, Brahma, the one
Without a second, my mind in mind
Was merged, body in body melted,
And all my senses, Sir, were stilled.
"With deep prostrations, without shame,
Your body, wealth and life be offered
Unto a virtuous Guru face to face."
Even so, I sought refuge in Thee.
Within Thy feet
My head was inseparably merged.
At sight of Prabhudēva, the śaraṇa
Of Mahādāni Soḍḍaḷa,
The creeper of my birth
Was torn out by the roots!

೧೭

ಮತ್ತಂ,
ನಿತ್ಯ ನಿಜತತ್ತ್ವವು ಭಕ್ತಿಕಂಪಿತವಾಗಿ ಎನ್ನತ್ತ ತಿರುಗಿತ್ತು.
'ವತ್ಸಂ ಗೌರಿವ ಗೌರೀಶಃ', ಎಂಬ ಶ್ರುತಿಯ ತೋಱಲೆಂದು
ಎನಗೆ ಕೃಪೆಯಾಗಿ ತನ್ನ ಶ್ರೀಪಾದವ ತೋಱಿದನು.
ಜಯ ಜಯ ಶ್ರೀಮಹಾದೇವ, ಜಯ ಜಯ ಶ್ರೀಮಹಾದೇವ,
ಗುರುವೇ ನಮೋ ನಮೋ. ಎನ್ನ ಪರಮಗುರುವೇ ನಮೋ ನಮೋ.
ಎನ್ನ ಭವಬಂಧನಂಗಳ ಬಿಡಿಸಿದೆಯಾಗಿ,
ಗುರುವೇ ನಮೋ ನಮೋ ಎಂದೆನು.
ಮಹಾದಾನಿಸೊಡ್ಡಳಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು.

mattaṁ,
nitya nijatattvavu bhaktikampitavāgi ennatta tirugittu.
'vatsaṁ gouriva gourīśaḥ', eṁba śrutiya tōṟalendu
enage kṛpeyāgi tanna śrīpādava tōṟidanu.

jaya jaya śrīmahādēva, jaya jaya śrīmahādēva,
guruvē namō namō. enna paramaguruvē namō namō.
enna bhavabandhanaṅgaḷa biḍisideyāgi,
guruvē namō namō endenu.
Mahādānisoḍḍaḷā,
nimma śaraṇa Prabhudēvara śrīpādakke
namō namō endu badukidenu!

Again:

The Eternal Existence, moved
By my devotion, has turned towards me.
In token of the word revealed—
"The Lord of Gauri, as cow to calf,"
Out of his grace he has shown
His holy feet to me.
All hail to the great and glorious God,
All hail to the great and glorious God!
O Guru, all hail! all hail!
O my great Guru, all hail! all hail!
Now that you have loosened my bonds
Of birth, I say All hail, all hail, O Guru!
O Mahādāni Soḍḍaḷa,
Saying Hail, O hail! unto the glorious feet
Of Prabhudēva, Thy Śaraṇa,
I am saved.

ಇಂತು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವನರ್ಚಿಸಿ ಆಡಿ ಹಾಡಿ ಮನದಣಿಯ ಭಕ್ತಿಯ ಮಾಡಿದ ತದನಂತರದಲ್ಲಿ, ಹಡಪದಪ್ಪಣ್ಣಗಳು ಬಂದು ಪೂಜಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Soḍḍaḷa bācarasaru Prabhudēvara śrīpādavanarcisi āḍi hāḍi manadaṇiya bhaktiya māḍida tadanantaradalli, Haḍapadappaṇṇagaḷu bandu pūjisuva prastāvada vacana:

The vacana which tells how, after Soḍḍaḷa Bācarasa had, with worship of Prabhudēva's holy feet and dance and song, paid homage to him to his heart's content, Haḍapada Appaṇṇa came and worshipped him:

೧೮

ಮನಕ್ಕೆ ಮನೋಹರ ಒಂದಾಗಿ, ಭಾವಕ್ಕೆ ಭಾವ ಒಂದಾಗಿ,
ನಚ್ಚಿ ಮಚ್ಚಿದ ಶರಣರ ದರುಶನವಾದ ಬಳಿಕ,
ಎತ್ತಲೆಂದಱಿಯೆನಯ್ಯಾ ಲೌಕಿಕವ !
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರಿಗೆ ಶರಣು ಶರಣೆಂಬುದಲ್ಲದೆ
ಅನ್ಯವನೇನೆಂದು ಅಱಿಯೆನು.

manakke manōhara ondāgi, bhāvakke bhāva ondāgi,
nacci maccida śaraṇara daruśanavāda baḷika,
ettalendaṟiyenayyā loukikava !
Basavapriya Kūḍalacennasaṅgā,
nimma śaraṇa Prabhudēvarige śaraṇu śaraṇeṁbudallade
anyavanēnendu aṟiyenu.

When heart and thief of heart are one,
And one the soul with soul,
When I am in sight of the Śaraṇa
I trusted and I loved,
I know not where
This temporal existence well may be!
O Basavapriya Kūḍala Cennasaṅgama, I know
Nought else than to say Hail, O hail!
To Prabhu, Thy Śaraṇa.

ಇಂತು ಅಸಂಖ್ಯಾತರೆಲ್ಲರೂ ಬಂದು ಪ್ರಭುದೇವರ ದರುಶನವಾಗಿ ಪಾದಾಕ್ರಾಂತ ರಾಗಿ, ಅರ್ಚಿಸಿ ಪೂಜಿಸಿ ವರಂಬಡೆದು, ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ಪ್ರಭುದೇವರಿ ಗೊಡ್ಡೋಲಗಂಗೊಟ್ಟು ಇರೆ, ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu asaṅkhyātarellarū bandu Prabhudēvara daruśanavāgi pādākrāntarāgi, arcisi pūjisi varaṁbaḍedu, sukhasaṅkathāvinōdadinda Prabhudēvarigoḍḍōlagaṅgoṭṭu ire, Basavarājadēvaru Prabhudēvara koṇḍāḍida prastāvada vacana:

The vacana which tells how, when the innumerable ones came and, seeing, drew close to Prabhu's feet and with homage and worship obtained grace from him, and were, in royal throng, holding gay and light converse with Prabhudēva, Lord Basavarāja praised Prabhudēva:

ಪದಂಗಳು

ರಾಗ: ಭೂಪಾಲಿ

ನಾನಾವಿಧ ಬ್ರಹ್ಮಾಂಡದಾಲಯ ಸ್ಥಾನವೆನಿಪ ಮಾತಾಶ್ರಯರೂಪಾ ಪಲ್ಲವಿ

ಇನಮಂಡಲ ಕಿರಣಾವಳಿಯಾ ತನ್ನೊಳಗೆ ಗರ್ಭೀಕರಿಸಿಪ್ಪಂತೆ
ನೆರೆದ ಜಗಂಗಳನೆಲ್ಲವ ನಿಮ್ಮಯ ಉದರದೊಳಡಗಿಸಿದಾ ಗುರುವೆ ೧

ಅಣುಮಾತ್ರ ಬೀಜದೊಳಗೆ ಘನವೃಕ್ಷವು ಅಡಗಿಪ್ಪಂತೆ ನಿಜ
ತನುವಿನೊಳಗೆ ತೋಱುವ ತೋಱಿಕೆ ನಿಮ್ಮನುವಿನೊಳಡಗಿತ್ತದೇನೆಂಬೆ ೨

ಭಾಂಡದೊಳಗೆ ದ್ರವ್ಯಗಳಿಪ್ಪಂತೆ ಪಿಂಡದೊಳಗೆ ಶಿವತತ್ತ್ವದ
ಖಂಡಾಖಂಡಿತವನುವಾಲಿಂಗಿಸಿ ನಿಂದ ನಿರ್ಲೇಪ ನಿರಂಜನನೆ ೩

ಸಕಲಪ್ರಪಂಚ ಗರ್ಭೀಕರಿಸಿ ಸಕಲಪ್ರಪಂಚೆಂದಱಿಯದಾ
ಉಪಮಾತೀತ ಮಹಂತ ನಿಮ್ಮಯ ನಿಜವನಾರು ಬಲ್ಲರು ಹೇಳಾ ೪

ಸರ್ವಾಚಾರಸಂಪತ್ತಿನಾ ಸರ್ವಾನುಭಾವಸತ್ಕ್ರಿಯೆಗಳಾ
ಗರ್ಭೀಕರಿಸಿಕೊಂಡಿಪ್ಪ ಕೂಡಲಸಂಗನಲ್ಲಿ ಅಲ್ಲಮಾ ಪ್ರಭುವೆ ೫

ಪದಸಹ ವಚನ: ೨೩

PADAṄGAḶU

rāga: bhūpāli

nānāvidha brahmāṇḍadālaya sthānavenipa mātāśrayarūpā *pallavi*

inamaṇḍala kiraṇāvaḷiyā tannoḷage garbhīkarisippante
nereda jagaṅgaḷanellava nimmaya udaradoḷaḍagisidā guruve 1

aṇumātra bījadoḷage ghanavṛkṣavu aḍagippante nija
tanuvinoḷage tōṟuva tōṟike nimmanuvinoḷaḍagittadēneṁbe 2

bhāṇḍadoḷage dravyagaḷippante piṇḍadoḷage śivatattvada
khaṇḍākhaṇḍitavanuvāliṅgisi ninda nirlēpa nirañjanane 3

sakalaprapañca garbhīkarisi sakalaprapañcendaṟiyadā
upamātīta mahanta nimmaya nijavanāru ballaru hēḷā 4

sarvācārasaṁpattinā sarvānubhāvasatkriyegaḷā
garbhīkarisikoṇḍippa Kūḍalasaṅganalli Allamā Prabhuve 5

padasaha vacana: 23

SONGS

Of Him that holds the Mother, known as home
Of varied Cosmic Eggs, you are the Form. (*Refrain*)

As the sun's disc enwombs within itself
Its cluster of rays, so you, O Guru, you
Have hidden in your loins the crowded worlds.

As a giant tree is hidden in a seed
As minute as an atom, what shall I say
Of the shadow shadowed in your real form?

As things are hid in a pot, so you stand clasping
Fragments of God-essence, the unbroken Whole:
You, O untainted, you without spot or stain!

You without parallel, you the sublime,
Enwombing the entire world, ignorant of it,
Tell me if any there be who knows your Truth.

O Allama Prabhu, in Kūḍala Saṅgama's lap,
You enwomb the entire experience and righteous deeds
Out of the riches of all disciplines.

ಇಂತು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಹಾಡಿ ಹೊಗಳಿದ ಪದಂಗಳು:

intu Basavarājadēvaru Prabhudēvara stōtramaṁ māḍuttiralu, ā prastāvadalli Cennabasavarājadēvaru Prabhudēvara hāḍi hogaḷida padaṅgaḷu:

The songs sung by Lord Cennabasavarāja on this occasion in praise of Prabhudēva, after Lord Basavarāja had thus sung the praises of Prabhudēva:

ರಾಗ: ಧನ್ಯಾಸಿ

ಪರಕೆ ಪರವಾ ಘನಕೆ ಘನತರ ಮಹಾಘನವು
ವರಕೆ ವರ ನಿಜ ವಾಙ್ಮನೋತೀತಗತಿಶಯವು
ಸರಿಯಿಲ್ಲದಪ್ರತಿಮ ಲಿಂಗದ ಮಹಾತ್ಮೆಗಿಂದಿಲ್ಲ ಮೇಲಾವ ಘನವು ಪಲ್ಲವಿ

ವೇದಾದಿವೇದಗಳಿಗುಪಮೆಂಗುಪಮಾತೀತ
ಆದಿಮಧ್ಯಾಂತಗಳಿಗತ್ತಣತ್ತಣ ಘನವು
ಸಾಧಕರ ಸತ್ತ್ವರಜತಮ ದೇವತೆಗಳ ಗೋಚರಕಗೋಚರ ತತ್ತ್ವವು
ಭೇದಾದಿಭೇದ ಬ್ರಹ್ಮಾಂಡಕೋಟಿಗಳು ರೋ
ಮಾದಿಗಳೊಳಡಕವಾಗಿಹವು ಸಚರಾಚರವ
ನಾದಿ ಲೋಕಾಲೋಕವೆಲ್ಲ ಲೀಲಾಸೂತ್ರ ಮಾತ್ರದೊಳಗಿಹವು ಶಿವನ ೧

ದೆಸೆ ಶ್ರೋತ್ರದಲ್ಲಿ ನೇತ್ರದಲಿ ರವಿ ಮನಸಿನಲಿ
ಶಶಿ ಪ್ರಾಣದಲಿ ವಾಯುವನಲ ಮುಖದಲಿ ಶಿರದ
ವಿಸರದಲಿ ತೆತ್ತೀಸ ಕೋಟಿ ದೇವತೆಗಳಭ್ಯಂತರವು ನಾಭಿಯಲ್ಲಿ
ವಸುಂಧೆ ಪದತಳದಲ್ಲಿ ಪ್ರಪರದಲಿ ಶಕ್ರನಜ
ನೆಸೆವ ಜಂಘೆಯಲಿ ಭುಜದಲಿ ವಿಷ್ಣು ರುದ್ರ ಮುಖ
ವಿಷರುಹದೊಳಖಿಳಜಗ ಜಠರದಲಿ ಜನಿತ ಶಿವಲಿಂಗಾಂಗ ಮಹಿಮೆಯಲ್ಲಿ ೨

ಉಪಮೆಂಗುಪಮಾನ ಮನುದೇವತಾದಿಗಳೆಲ್ಲ
ಜಪತಪಮಹಾದಿವ್ಯಮಂತ್ರಧ್ಯಾನಂಗಳಿಂ
ದಪರಮಿಂತ ಸೇವನಾರತರಾಗಿ ನಿಮ್ಮ ಪದನುತಿಯಿಂ ಕೃತಾರ್ಥರಾಗಿ
ತೃಪತಿ ಪಟ್ಟಿಪ್ಪರಲ್ಲದೆ ನಿಶ್ಚಯದ ಮಹಿಮೆ
ಯಂ ಪರಾಪರಂ ಪರಮಂಗಮ್ಯ ಭಾವಾತೀತ
ವಿಪುಳ ಜ್ಯೋತಿರ್ಲಿಂಗ ವಿಶ್ವತೋಮುಖನಮುಖ ಘನ ಗಾಬ ಘನವಾವುದು ೩

ಮನು ಮುನೀಶ್ವರ ವೇದ ಶಾಸ್ತ್ರ ಶ್ರುತಿ ಸ್ಮೃತಿಯೆಲ್ಲ
ತನತನಗೆ ಹೊಗಳುತಿರುತಿಹವು ಶಿವನ ಘನತೆಯ
ಘನ ತರಂತರಗಾಣದತ್ಯತಿಷ್ಠದ್ದಶಾಂಗುಲನೆಂದು ಒಜಿಲುತಿಹವು
ಎನಲಾ ಘನವದಾವ ದರುಶನಾಗಮ ತರ್ಕ
ದನುಮತಕಸಾಧ್ಯ ಲಿಂಗದ ಮಹಾತ್ಮೆಗೆ ಕಡೆಯ
ನೆಣಿಸಲಿಲ್ಲಾಗಿ ಪ್ರಣವಾದಿ ಪಂಚಾಕ್ಷರಿಯೊಳಡಕವಾಗಿಹವು ಸತ್ಯ ೪

ನಿತ್ಯನನನಿತ್ಯ ದೇವತೆಗಳಱಿಯಲಿಕಳವೆ
ಸಚ್ಚಿದಾನಂದ ಶಿವಜ್ಞಾನಾನಂಭಾವ ಭಾ
ವೋತ್ತಮರ ಭಾವಕರಣದ ಕರದೊಳಮೃತಕರಕಿರಣ ಸಮ್ಯಗ್ಜ್ಯೋತಿಯ
ವಿಸ್ತರಿಸಿ ತೊಳತೊಳಗುವತ್ಯಂತ ನಿರವಯದ
ಸಚ್ಚಿದಾನಂದ ನೀರಂಜನ್ಯ ನಿರ್ಮಳದ
ನಿತ್ಯ ಕೂಡಲಚೆನ್ನಸಂಗ ಸಂಗವನು ಪ್ರಭುಲಿಂಗದಲ್ಲಿಯೆ ಕಂಡೆನು ೫

ಪದಸಹ ವಚನ: ೨೮

rāga: dhanyāsi

parake paravā ghanake ghanatara mahāghanavu
varake vara nija vāṅgmanōtītagatiśayavu
sariyilladapratima liṅgada mahātmegindilla mēlāva ghanavu
pallavi

vēdādivēdagaḷigupameyupamātīta
ādimadhyāntagaḷigattaṇattaṇa ghanavu
sādhakara sattvarajatama dēvategaḷa gōcarakagōcara tattvavu
bhēdādibhēda brahmāṇḍakōṭigaḷu rō
mādigaḷoḷaḍakavāgihavu sacarācarava
nādi lōkālōkavella līlāsūtra mātradoḷagihavu śivana 1

dese śhrōtradalli nētradali ravi manasinali
saśi prāṇadali vāyuvanala mukhadali śirada
visaradali tettīsa kōṭi dēvategaḷabhyantaravu nābhiyalli
vasudhe padataḷadalli praparadali śakranaja
neseva jaṅgheyali bhujadali viṣṇu rudra mukha
viṣaruhadoḷakhiḷajaga jaṭharadali janita śivaliṅgāṅgamahimeyalli 2

upamegupamāna manudēvatādigaḷella
japatapamahādivyamantradhyānaṅgaḷiṁ
daparamita sēvanāratarāgi nimma padanutiyiṁ kṛtārtharāgi
tṛpati paṭṭipparallade niścayada mahime
ya parāparaṁ paramagamya bhāvātīta
vipuḷa jyōtirliṅga viśvatōmukhanamukha ghana gāba ghanavāvudu 3

manu munīśvara vēda śāstra śruti smṛtiyella
tanatanage hogaḷutirutihavu śivana ghanateya
ghana tarantaragāṇadatyatiṣṭhaddaśāṅgulanendu oṟalutihavu
enalā ghanavadāva daruśanāgama tarka
danumatakasādhya liṅgada mahātmege kaḍeya
neṇisalillāgi praṇavādi pañcākṣariyoḷaḍakavāgihavu satya 4

nityanananitya dēvategaḷaṟiyalikaḷave
saccidānanda śivajñānānubhāva bhā
vōttamara bhāvakaraṇada karadoḷamṛtakarakiraṇa samyagjōtiya
vistarisi toḷatoḷaguvatyanta niravayada
saccidānanda nīrañjanya nirmaḷada
nitya Kūḍalacennasaṅga saṅgavanu Prabhuliṅgadalliye kaṇḍenu 5

padasaha vacana: 28

The Absolute, the greater than the great,
Higher than highest, better than the best,
Past what transcends both word and thought!
No glory higher than the majesty
Of Liṅga, without peer or parallel! (*Refrain*)

Beyond compare, beyond
The Vedas and the rest,
The Great, beyond beginning, middle or end;
Principle to seekers incomprehensible
And also to sāttvic, rājasic, tāmasic gods;
Myriads of cosmic eggs of various sorts
Are tangled in His hair; worlds upon worlds,
Both visible and invisible,
That move and do not move, are but the dolls
Whose strings are pulled by Śiva in His sport.

The quarters in His ears, and in His eye
The sun, the moon in His mind, wind in His breath,
Fire in His mouth, in the compass of His head
The three and thirty billion deities;
Space in His navel, earth within His sole,
In His instep Indra, the Unborn in His thigh,
Viṣṇu in His shoulder, Rudra within
His face like lotus out of water born,
The whole world in His loins—all things are born
Within the glory of Śivaliṅga's Aṅga.

The Manus, the deities, all the rest—
Measure beyond all measuring, were rapt
In endless service through meditation's aid,
With charms and rosaries and penances;
Praising Thy feet, they felt themselves at peace
And were content; but what greatness sees
The greatness owning the world's face as His face,
The all-pervasive effulgent Liṅga, beyond
The sense, not comprehending or high or low
Degrees of the majesty of certitude?

The Manus and Sages, Vēdas, Śāstras, yea
The revelations and the several codes,

Extol the glory of Śiva, each their way.
They cry "He stands ten fingers above the sense,"
That claim to know Him, not seeing Him within.
When they say so, there is, as said, no end
To the glory of Liṅga—incomprehensible
To any system, whether Āgama
Or logic—but incorporate within
The Five Syllables, with Praṇava too.

Can temporal deities know the Eternal One?
The body of Kūḍala Cennasaṅga—the eterne,
The spotless, the immaculate, the Thing,
The Consciousness and Bliss, one without parts,
That shines diffusing the celestial light
Of lunar rays upon the palm of hearts
And senses of the purest of heart,
Excelling in knowledge and experience
Of Śiva the eterne, Truth, Consciousness and Bliss—
In Prabhuliṅga have I seen.

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಂಗೆಯ್ಯುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯತಂದೆಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸಿ ಕೊಂಡಾಡಿದ ಪದಂಗಳು:

intu Cennabasavarājadēvaru Prabhudēvara stōtraṅgeyyuttiralu, ā prastāvadalli Siddharāmayyatandegaḷu Prabhudēvara stutisi koṇḍāḍida padaṅgaḷu:

The songs in which, when Lord Cennabasavarāja had thus sung hymns to Prabhudēva, Father Siddharāmayya sang the praises of Prabhudēva on the same occasion:

ರಾಗ: ಅಹೇರ

ಸ್ವಾನುಭಾವಸಿದ್ಧಿಯಿಂದ ತಾನು ತನ್ನನಱಿದಂಗಿ
ದೇನು ತನಗನ್ಯ ಸುಜ್ಞಾನಿಯಾದ ಶರಣ ಪಲ್ಲವಿ

ಬ್ರಹ್ಮದಿಂದಲೊಗೆದ ಶರಣನ ಪೆರ್ಮೆಯಾನದನೇನೆಂಬೆ
ಕರ್ಮಕ್ರೀಗಳದಱಿ ಸದ್ಧರ್ಮವಲ್ಲೆಂದಱಿದು
ನಿರ್ಮಳ ನಿಜಲಿಂಗದಾ ವರ್ಮವಱಿದು ಭಕ್ತಿಯು ಸ
ದ್ಧರ್ಮದಲ್ಲಿ ನಡೆವ ನಿಷ್ಕರ್ಮಿ ತಾನೆ ಶರಣ

ಅಳಿಯನುಳಿಯ ಬ್ರಹ್ಮವೆಂಬ ಬೆಳೆಯಲೊದಗಿದಱಿದ ಶರಣ
ತಿಳಿದು ತಿಳಿದು ನಿತ್ಯದಾ ನಿಳಯವೇ ತಾನಾಗಿ
ಹೊಳೆಯಲೀಯ ಪಂಕ್ತಿಯೆಂಬ ವಳಯದತ್ತ ನಿತ್ಯ ನಿಜಪ
ಕಳೆಯಂ ಬೆಳಗಂ ತಾನೆಯಾದ ಬೆಳಗಂ ತಾನೆ ಶರಣ ೨

ಚಂದ್ರಕಾಂತದ ಶಿಲೆಯೊಳಂ ಜಲಬಿಂದುವ ತಂದಿರಿಸಿದರುಂಟೆ
ಸಂದನಳಿದು ಲಿಂಗದೊಳಂ ಒಂದಿ ನಿಜ ಸುಖದಿ
ನಿಂದ ನಿಜಪದದೊಳಗೊಂದಿ ತಾನಂದದಿಂದ
ದ್ವಂದ್ವವಳಿದು ನಿಂದ ನಿಸ್ಸಂಬಂಧಿ ತಾನೆ ಶರಣ ೩

ಮೇಘವೊಸರಿ ಜಲಬಿಂದುಗಳು ಭೂಗಗನಾಂಗಣದಿ ಸುರಿಯುತಿರೆ
ವೇಗವಾಯು ಸಂಗ ತಾನಾಗಿ ನಾದ ಬಲಿದು
ಆಗ ವಾರಿಕಲ್ಲೆಂದೆನಿಸಿ ಶೀಘ್ರದಿಂದ ತೋಱಿಯಡಗಿ
ಮುನ್ನಿನ ಹಾಗೆ ತನ್ನ ನಿಜವು ತಾನಾಗಿ ನಿಂದ ಶರಣ ೪

ಕೀಟ ಭೃಂಗನ ಪರಿಯಂತೊಡನಾಡಿಯಾಡಿ ಲಿಂಗವೆ
ಗೂಡಾಗಿ ಪರಮಸುಖದೊಳಗೋಲಾಡಿ
ಹಾಡಿ ಹರಸಿ ಲಿಂಗಸಂಗದಿ ಮೂಡಿ ಮುಳುಗಿ ಶರಣರೊಡ
ನಾಡಿಯಾಡಿಯಾಜೂಷನಾದ ಶರಣ ೫

ಸರ್ಪ ಮುಟ್ಟಲಂ ದೇಹಭಾವ ದರ್ಪವಳಿದು ಕರಣದಂಪಟಳ
ಒಪ್ಪವಳಿದು ನಿಂದ ನಿಜವುಯಿಪ್ಪುದು ಹೀಂಗೆಂದು
ಕರ್ಪುರ ಉರಿಕೊಂಡಂತಾತನ ಸರ್ಪಭೂಷಣನಾಜ್ಞೆಯು ಪಿಡಿ
ದಪ್ಪಿಯಪ್ಪಿಯಪ್ಪಿ ನಿಷ್ಪತ್ತಿಯಾದ ಶರಣ ೬

ದೀಪವೊಂದಱೊಳುದಿಸಿ ಶತಕೋಟಿ ದೀಪಗಳೊಗೆದಡೇಂ ಪ್ರಭೆ
ಯೇ ಪರಿ ಲಿಂಗಾಂಗಸಂಗವಾ ಪರಿ ಎಂದಱಿದು
ಭಾಪುರೆ ನಿಜಲಿಂಗಸಂಗದೀ ಪರಿ ಎಂದಱಿದು ನಿಜ
ರೂಪು ಕಪಿಲಸಿದ್ಧಮಲ್ಲೇಶನಾದ ಶರಣ ೭

ಪದಸಹ ವಚನ: ೩೫

rāga: ahera

svānubhāvasiddhiyinda tānu tannanaṟidaṅgī
dēnu tanaganya sujñāniyāda śaraṇa *pallavi*

brahmadindalogeda śaraṇana permeyānadanēneṁbe
karmakrīgaḷadaṟa saddharmavallendaṟidu
nirmaḷa nijaliṅgadā varmavaṟidu bhaktiya sa
ddharmadalli naḍeva niṣkarmi tāne śaraṇa 1

aḷiyanuḷiya brahmaveṁba beḷeyalodagidaṟida śaraṇa
tiḷidu tiḷidu nityadā niḷayavē tānāgi
hoḷeyalīya muktiyeṁba vaḷayadatta nitya nijada
kaḷeya beḷagu tāneyāda beḷagu tāne śaraṇa 2

candrakāntada śileyoḷu jalabinduva tandirisidaruṇṭe
sandanaḷidu liṅgadoḷu ondi nija sukhadi
ninda nijapadadoḷagonditānandadinda
dvandvavaḷidu ninda nissaṁbandhi tāne śaraṇa 3

mēghavosari jalabindugaḷu bhūgaganāṅgaṇadi suriyutire
vēgavāyu saṅga tānāgi nāda balidu
āga vārikallendenisi śīghradinda tōṟiyaḍagi
munnina hāge tanna nijavu tānāgi ninda śaraṇa 4

kīṭa bhṛṅgana pariyantoḍanāḍiyāḍi liṅgave
gūḍāgi paramasukhadoḷagōlāḍi
hāḍi harasi liṅgasaṅgadi mūḍi muḷugi śaraṅaroḍa
nāḍiyāḍiyāṟūḍhanāda śaraṇa 5

sarpa muṭṭalu dēhabhāva darpavaḷidu karaṅadupaṭaḷa
oppavaḷidu ninda nijavuyippudu hīṅgendu
karpura urikoṇḍantātana sarpabhūṣaṇanājneyu piḍi
dappiyappiyappi niṣpattiyāda śaraṇa 6

dīpavondaṟoḷudisi śatakōṭi dīpagaḷogedaḍēṁ prabhe
yē pari liṅgāṅgasaṅgavā pari endaṟidu
bhāpure nijaliṅgasaṅgadī pari endaṟidu nija
rūpu Kapilasiddhamallēśanāda śaraṇa

padasaha vacana: 35

For a person who has known himself
By perfect self-experience,
There is no Other: he's the Śaraṇa
Who has attained the Light. (*Refrain*)

What shall I say of the majesty
Of the śaraṇa who's Brahma-born?
He who, aware that virtue and sin
Are not its real attributes,
Knowing the true Liṅga's mystery,
Walks in the path of piety—
He's the disinterested Śaraṇa'!

That Śaraṇa who knows he's born
Out of that harvest-field called Brahma,
Is one who neither lives nor dies.
By close insight having become
The home of the eternal One,
He does not seek the haloed glow
Of Liberation. Himself the light
Of the splendour of eternal truth—
And himself, too, become the Light—
That is the Śaraṇa!

Who ever brings the water-drop
And sets it in the moonstone? He,
All difference destroyed, unites
With the Reality, strong-built
Upon the everlasting bliss.
All sense of one and twain being lost—
The unattached, the Śaraṇa!

When the drops of water begin to fall
From cloud on earth and heaven's yard,
With the wind's speed they join *in one*,
The patter swells, until you have
The so-called hail—such hide-and-seek!
So one whose self becomes itself
As once, is the Śaraṇa!

He is the one who romps and plays,
After the fashion of the worm and bee,
With Liṅga for his nest, and rolls
In supreme bliss; and, chanting praise,
Now sinks, now floats, disporting him
In close communion with the Śaraṇas,
And rises to the height—the Śaraṇa!

He who, at snake-bite, feels his pride of flesh
Subside, the onset of his senses wane,
And yet stands fast; whom—camphor fire-consumed—
The power of the serpent-collared Lord
Clasps round and round—is perfect Śaraṇa!

The one who knows that Liṅga and Aṅga are one,
The way the light of hundred billion lights
Leaps up at kindling of the single Lamp;
Who knows the way the real Liṅga's joined,
And cries Huzza! whose own face has become
Kapilasiddhamallēśa—he's Śaraṇa!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvaru Prabhudēvara stōtramaṁ māḍuttiralu, ā Prabhudēvaru Cennabasavarājadēvara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, when Lord Siddharāmayya had thus paid homage to Prabhudēva, the latter in his turn paid homage to Lord Cennabasavarāja:

೩೬

ಚೌದಂತ ಮದಕರಿಯೊಳಡಗಿತ್ತು.
ಬೆಳಗಿನ ಬಳಗದ ನವಪಂಜರವೊ!
ಭಾವಪರಿಮಳವ ಭೇದಿಸಬಾರದು,—
  ಮದಾಳಿಯ ಸುಳುಹಿನ ಸೂಕ್ಷ್ಮಂಗಲ್ಲದೆ.
ಅಳಿ ರತುನವ ನುಂಗಿದ ಪರಿ ಇನ್ನೆಂತೋ?
  ಸಾಧ್ಯವಾಯಿತ್ತು ಸುಖಸಂಭಾಷಣೆ
  ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ.

coudanta madakariyoḷaḍagittu.
beḷagina baḷagada navapanjaravo!
bhāvaparimaḷava bhēdisabāradu,—
  madāḷiya suḷuhina sūkṣmaṅgallade.
aḷi ratunava nuṅgida pari innentō?
  sādhyavāyittu sukhasaṁbhāṣaṇe
  Guhēśvaraliṅgadalli Cennabasavaṇṇaṅge.

The four-tusker is berapt
In him who makes the ecstasy!

Behold the new bower
Of the cluster of light!
You cannot analyse
The fragrance of the heart
Unless you possess
The fine vibrations of
The intoxicated bee.
What other way is his
But that of a bee
Who has swallowed a gem?
Cennabasavaṇṇa has attained
The joyous intercourse
With Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Cikkadaṇṇāyakara stōtramaṁ māḍalu, ā prastāvadoḷu Basavarājadēvaru Cikkadaṇṇāyakara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, when Prabhudēva had thus praised Cennabasavaṇṇa, Lord Basavarāja sang the praises of Cennabasavaṇṇa on the occasion:

೩೭

ಇಂದ್ರ ವ್ಯಾಸ ಉಪೇಂದ್ರನ ಓಲಗ
ಚಂದ್ರಮೌಳಿಯನಱಿಯದೆ ಹೋಯಿತ್ತು.
ಬಂಧಮೋಕ್ಷದ ಭವಬಂಧನ ಬಿಡದನ್ನಕ್ಕರ
ಮತ್ತೊಂದಱ ಮುಖ ಜನಿಸಿತ್ತಲ್ಲಾ!
ಕೂಡಲ ಸಂಗಮದೇವಾ,
ಚೆನ್ನಬಸವಣ್ಣನ ಸನ್ನಿಧಿಯಿಂದಲಾನು ಬದುಕಿದೆನು.

indra vyāsa upēndrana ōlaga
candramouḷiyanaṟiyade hōyittu.
bandhamōkṣada bhavabandhana biḍadannakkara
mattondaṟa mukha janisittallā!
Kūḍalasaṅgamadēvā,
Cennabasavaṇṇana sannidhiyindalānu badukidenu.

The court of Indra, Vyāsa, Upēndra has gone
In ignorance of the moon-crowned one.
Unless the bond of life has ceased,
Of bondage and of liberation made,
Ever the face of a new thing is born!
O Kūḍala Saṅgama Lord,
Because Cennabasavaṇṇa has been with me,
I have been saved!

೩೮

ಮತ್ತಂ,

ಪ್ರಸಾದಿಯ ಪ್ರಸಾದದಲೊದಗಿದ
ಪ್ರಸಾದಿಯನೇನೆಂದುಪಮಿಸುವೆನು !
ಏನೆಂದು ಸ್ತುತಿಸುವೆನಯ್ಯಾ,
ಪ್ರಸಾದಕ್ಕೆ ಮಹಾಪ್ರಸಾದಿಯಾದ ಪ್ರಸಾದಿಯನು?
ಅಗಮ್ಯಪ್ರಸಾದದಲ್ಲಿ ಸ್ವಾಯತವಾದ
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,

prasādiya prasādadalodagida
prasādiyanēnendupamisuvenu!
ēnendu stutisuvenayyā,
prasādakke mahāprasādiyāda prasādiyanu?
agamyaprasādadalli svāyatavāda
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇaṅge namō namō enutirdenu.

Again:

How shall I match
The Prasādi of a Prasādi born?
How shall I praise
The Prasādi who has become
The Great Prasādi to the Prasāda? . . .
To Cennabasavaṇṇa, who is
Merged, in Kūḍala Saṅgama,
In the Prasāda past understanding,
I say, again and again,
Hail! O hail!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Cikkadaṇṇāyakara stōtramaṁ māḍuttiralu, ā Cikkadaṇṇāyakaru Basavarājadēvara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, after Lord Basavarāja had thus praised Cennabasavaṇṇa, the latter praised Lord Basavarāja in return:

೩೯

ಅಯ್ಯಾ, ಘನಗಂಭೀರಮಪ್ಪ ಸಮುದ್ರದೊಳಗೊಂದು ರತ್ನ ಹುಟ್ಟಿದರೆ,
ಆ ಸಮುದ್ರದೊಳಡಗಿಪ್ಪುದಲ್ಲದೆ ಘನವಾಗಿ ತೋಱಬಲ್ಲುದೆ?
ನಿಮ್ಮ ಕರುಣಕಟಾಕ್ಷದಿಂದಲುದಯಿಸಿ,
ಅನಂತ ಲಿಂಗಪುರಾಣವೆಲ್ಲವು ನಿಮ್ಮ ಕೃಪೆಯಿಂದ ಸಾಧ್ಯವಾಯಿತ್ತೆನಗೆ.
ಆದಿಯನಾದಿ ಇಲ್ಲದಂದು ನೀನೊಬ್ಬನೆ ಪ್ರಸಾದಿ.
ಉಮೆಯ ಕಲ್ಯಾಣವಿಲ್ಲದಂದು ನೀನೊಬ್ಬನೆ ಪ್ರಸಾದಿ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಬಸವಣ್ಣಾ, ನಿಮ್ಮ ತೊತ್ತಿನ ತೊತ್ತಿನ ಮಱುದೊತ್ತಿನ ಮಗ ನಾನಯ್ಯಾ.

ayyā, ghanagaṁbhīramappa samudradoḷagondu ratna huṭṭidare,
ā samudradoḷaḍagippudallade ghanavāgi tōṟaballude?
nimma karuṇakaṭākṣadindaludayisi,
ananta liṅgapurāṇavellavu nimma kṛpeyinda sādhyavāyittenage.
ādiyanādi illadandu nīnobbane prasādi.
umeya kalyāṇavilladandu nīnobbane prasādi.
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
Basavaṇṇā, nimma tottina tottina maṟudottina maga nānayyā.

O Lord, if ever a gem is born
In the ocean deep and wide,
It rests in the ocean: can it show
As greater than the sea's immensity?
Born in Thy compassionate eye,
Stories without end of Liṅga have
All reached me through Thy grace.
When eternity and time were not,

Thou wast the only Prasādi;
When Uma was still unwed,
Thou wast the only Prasādi.
Let Lord Kūḍala Cennasaṅgama bear witness,
I am, O Basavaṇṇa, the slave
Of Thy servant's servant's servant, Sir,
At third remove!

೪೦

ಮತ್ತಂ,
ತನುವ ಗುರುವಿನಲ್ಲಿ ಸವೆಸಿ,
ಮನವ ಲಿಂಗದಲ್ಲಿ ಸವೆಸಿ,
ಧನವ ಜಂಗಮದಲ್ಲಿ ಸವೆಸಿ,
ತನುವೆ ಗುರುವಾಗಿ, ಮನವೆ ಲಿಂಗವಾಗಿ, ಧನವೆ ಜಂಗಮವಾಗಿ,
ಇಂತೀ ತ್ರಿವಿಧವು ನಿಮ್ಮಲ್ಲಿ ನಿಜಭರಿತನಾದ,
ಕಾಯವಿಡಿದು ಕರ್ಮವಿರಹಿತನಾದ,
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಸಂಗನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
tanuva guruvinalli savesi,
manava liṅgadalli savesi,
dhanava jaṅgamadalli savesi,
tanuve guruvāgi, manave liṅgavāgi, dhanave jaṅgamavāgi,
intī trividhavu nimmalli nijabharitanāda,
kāyaviḍidu karmavirahitanāda,
Kūḍalacennasaṅgamadēvaralli
Saṅganabasavaṇṇaṅge namō namō enutirdenu.

Again:
To him who spent his body for Guru,
To him who spent his mind for Liṅga,
To him who spent his wealth for Jaṅgama,
With body turned to Guru, mind to Liṅga,
And wealth to Jaṅgama; these three
Fulfilled in Thee; while still in flesh,
Free from the ties of Karma—
To Saṅgana Basavaṇṇa I say,
Again and again, Hail, O hail!
In Lord Kūḍala Cennasaṅgama.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಮಡಿವಾಳತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಹೊಗಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Basavarājadēvara stōtramaṁ māḍuttiralu, ā prastavadoḷu Maḍivāḷatandegaḷu Basavarājadēvara hogaḷida prastāvada vacana:

The vacana which tells how, while Cennabasavaṇṇa was still praising Lord Basavarāja, Father Maḍivāḷa praised Lord Basavarāja, on the occasion:

೪೧

ಅಂಗಾಲ ಕಣ್ಣವರಾಗಬಹುದಲ್ಲದೆ,
ಮೈಯೆಲ್ಲಾ ಕಣ್ಣವರಾಗಬಾರದು.
ಮೈಯೆಲ್ಲಾ ಕಣ್ಣವರಾಗಬಹುದಲ್ಲದೆ,
ನೊಸಲ ಕಣ್ಣು ಚತುರ್ಭುಜದವರಾಗಬಾರದು.
ನೊಸಲ ಕಣ್ಣು ಚತುರ್ಭುಜದವರಾಗಬಹುದಲ್ಲದೆ,
ಪಂಚಮುಖ ದಶಭುಜದವರಾಗಬಾರದು.
ಪಂಚವಕ್ತ್ರ ದಶಭುಜದವರಾಗಬಹುದಲ್ಲದೆ,
ಸರ್ವಾಂಗಲಿಂಗಿಗಳಾಗಬಾರದು.
ಸರ್ವಾಂಗಲಿಂಗಿಗಳಾಗಬಹುದಲ್ಲದೆ,
ಕಲಿದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಾಗಬಾರದೆಂದಱಿದು,
ಆ ಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

aṅgāla kaṇṇavarāgabahudallade,
maiyellā kaṇṇavarāgabāradu.
maiyellā kaṇṇavarāgabahudallade,
nosala kaṇṇu caturbhujadavarāgabāradu.
nosaḷa kaṇṇu caturbhujadavarāgabahudallade,
pañcamukha daśabhujadavarāgabāradu.
pañcavaktra daśabhujadavarāgabahudallade,
sarvāṅgaliṅgigaḷāgabāradu.
sarvāṅgaliṅgigaḷāgabahudallade,
Kalidēvayyā,
nimma śaraṇa Basavaṇṇanāgabāradendaṟidu,
ā Basavaṇṇana śrīpādakke namō namō enutirdenu:

Well knowing you can be
One who can boast an eye in the sole of his foot,
But not with eyes all over you;
That you can be one all eyes all over,
But not with eye on the forehead and four arms;
That you can have four arms and forehead eye,
But cannot have five faces and ten arms;
That you can have five faces and ten arms,
But not have Liṅga in every cell;
That you can have the Liṅga in every cell,
O Lord Kalidēva, and yet not be
Your Śaraṇa Basavaṇṇa: again and again,
I say, Hail! O hail!
Unto the holy feet
Of Basavaṇṇa!

೪೨

ಮತ್ತಂ,

ಬಸವಣ್ಣನ ಬಳಿಯಯ್ಯಾ ಗಂಗೆವಾಳುಕಸಮಾರುದ್ರರು.
ಬಸವಣ್ಣನ ಫಲವಯ್ಯಾ ಓಂ ನಮಃ ಶಿವಾಯ ಎಂಬವರೆಲ್ಲರು.
ಬಸವಣ್ಣನ ಆಜ್ಞೆಯಯ್ಯಾ ಎಲ್ಲಾ ಶಿವಾರ್ಚಕರು.
ಬಸವಣ್ಣನ ಘನವಯ್ಯಾ ಸೋಹಿ ದಾಸೋಹಿಗಳು.
ಬಸವಣ್ಣನ ಧನವಯ್ಯಾ ಪಾದೋದಕ ಪ್ರಸಾದಿಗಳು.
ಬಸವಣ್ಣನ ಮನವಯ್ಯಾ
ತನು ಮನ ಧನವ ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ಇಕ್ಕುವರು
ಬಸವಣ್ಣನ ತನುವಯ್ಯಾ
ತನುಪದಾರ್ಥವ ಮಾಡಿ ಗುರುಲಿಂಗಕ್ಕರ್ಪಿಸುವರು.
ಬಸವಣ್ಣ ಮಾಡಿದ ಅನುಗಳಯ್ಯಾ
ಕನಸಿನಲ್ಲಿ ಮನಸಿನಲ್ಲಿ ಶಿವ ಶಿವಾ ಎಂಬುವರೆಲ್ಲರು.
ಬಸವಣ್ಣನ ಬಂಧುಗಳಯ್ಯಾ ಎಲ್ಲಾ ಶಿವಲಾಂಛನಿಗಳು.
ಬಸವಣ್ಣನ ಪ್ರಸಾದಿಗಳಯ್ಯಾ
ಬಸವಣ್ಣನ ನಾಮಾಮೃತವ ನೆನೆವವರೆಲ್ಲರೂ.
ಎಲೆ ಕಲಿದೇವರ ದೇವಾ,
ಬಸವಣ್ಣನ ಆಜ್ಞೆಯಲ್ಲಿ ನೀನಿದ್ದೆಯಾಗಿ,
ಎಲ್ಲಾ ಶಿವಭಕ್ತರ ತನು ಮನ ಧನ ಸಹಿತ ನಾನಾದೆನಯ್ಯಾ.

mattaṁ,

Basavaṇṇana baḷiyayyā gaṅgevāḷukasamārudraru.
Basavaṇṇa phalavayyā ōṁ namḥ śivāya eṁbavarellaru.
Basavaṇṇana ājneyayyā ellā śivārcakaru.
Basavaṇṇana ghanavayyā sōhi dāsōhigaḷu.
Basavaṇṇana dhanavayyā pādōdaka prasādigaḷu.
Basavaṇṇana manavayyā
tanu mana dhanava guru liṅga jaṅgamakke ikkuvaru.
Basavaṇṇana tanuvayyā
tanu padārthava māḍi guruliṅgakkarpisuvaru.
Basavaṇṇa māḍida anugaḷayyā
kanasinalli manasinalli śiva śivā eṁbuvarellaru.
Basavaṇṇana bandhugaḷayyā ellā śivalānchanigaḷu.
Basavaṇṇana prasādigaḷayyā
Basavaṇṇana nāmāmṛtava nenevavarellarū.
ele Kalidēvara dēvā,
Basavaṇṇana ājneyalli nīniddeyāgi,
ellā śivabhaktara tanu mana dhana sahita nānādenayyā.

Again:

The Rudras who match the Gaṅga sands
Are Basavaṇṇa's followers;
Those who repeat Ōṁ Namaḥśivāya
Are Basavaṇṇa's fruit;
All those who worship Śiva
Act under Basavaṇṇa's command;
Those who say, 'I am He' and 'Thy servant I'
Are Basavaṇṇa's glory;
The partakers of Prasāda and Pādōdaka
Are Basavaṇṇa's wealth;
Those who dedicate
All that they have and are
To Guru, Liṅga and Jaṅgama,
Are Basavaṇṇa's heart;
Those who surrender to Guru and Liṅga
Their body made into an offered dish,
Are Basavaṇṇa's body;
Those who say 'Śiva Śiva'
Both waking and in dream,

Are retainers that Basavaṇṇa has enlisted;
All those who wear the Śiva garb
Are Basavaṇṇa's kin;
All those who take the ambrosial name
Of Basavaṇṇa, enjoy his gifts;
O God Kalidēva, since you have been
At Basavaṇṇa's command, I've been
The body, mind and wealth
Of all the devotees
Of Śiva, Lord!

೪೩

ಮತ್ತಂ,
ಕರಸ್ಥಲವು ಕರ್ಣಸ್ಥಲವು ಕಂಠಸ್ಥಲವು ಲಲಾಟಸ್ಥಲವು ಮಧ್ಯಸ್ಥಲವು,
ಇಂತೆಲ್ಲಾ ಸ್ಥಲಂಗಳನು ಮಹಾಸ್ಥಲಕ್ಕೆ ತಂದು,
ಬಸವಣ್ಣ ಸಂಪೂರ್ಣವಾದ ಪರಿಯ ನೋಡಾ ಕಲಿದೇವರ ದೇವಾ !

mattaṁ,
karasthalavu karṇasthalavu kaṇṭhasthalavu lalāṭasthalavu madhyasthalavu,
intellā sthalaṅgaḷanu mahāsthalakke tandu,
Basavaṇṇa saṁpūrṇavāda pariya nōḍā Kalidēvara dēvā!

Again:
He brought the palm, the ear,
The throat, the brow, the heart—
He brought all these
Into the highest region, and behold
The way Basavaṇṇa has attained
Perfection, Lord
Kalidēva!

೪೪

ಮತ್ತಂ,
ಪ್ರಾಣಾಪಾನ ಮೊದಲಾದ ದಶವಾಯುಗಳಿಚ್ಛೆಯಲ್ಲಿ ಸುಳಿದಾಡದು.
ಜ್ಞಾನದಲ್ಲಿ ಬೆಳೆವುದು. ನಿರಾಲಂಬದಲ್ಲಿ ಆಡುವುದು.
ಹೃದಯಕಮಲ ಪದ್ಮಪತ್ರದುಸುರನಾಲಿಸಿ
ಸಂಪುಟ ಜಂಗಮದಾಟವನಾಡುವುದು.

ಲಿಂಗದ ನೋಟವ ನೋಡುವುದು.
ಮಹಾಪ್ರಸಾದದಲ್ಲಿ ಬೆಳೆವುದು.
ಕಲಿದೇವರ ದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ನಿಲವಿದು.

mattaṁ,

prāṇāpāna modalāda daśavāyugaḷiccheyalli suḷidāḍadu.
jnānadalli beḷevudu. nirālaṁbadalli āḍuvudu.
hṛdayakamala padmapatradusuranālisi
saṁpuṭa jaṅgamadāṭavanāḍuvudu.
liṅgada nōṭava nōḍuvudu.
mahāprasādadalli beḷevudu.
Kalidēvara dēvā,
nimma śaraṇa Basavaṇṇana nilavidu.

Again:

He does not move with the ten winds—
In breathing or in breaking wind;
He grows in light of knowledge; and
Plays in the Self-subsistent one;
Hearing the whisper in the lotus-leaf
Of the heart's lotus, he plays
The Jaṅgama, at one with him;
He looks with the Liṅga eye;
He grows in the Great Prasāda;
O Lord Kalidēva,
This is the glory of
Your Śaraṇa Basavaṇṇa!

೪೫

ಮತ್ತಂ,

ಅಯ್ಯಾ, ನಿಮ್ಮ ಧ್ಯಾನದಲ್ಲಿರಿಸಲೊಲ್ಲದೆ
ಬಸವಣ್ಣನ ಧ್ಯಾನದೊಳಿರಿಸೆನ್ನ.
ಲಿಂಗವೇದ್ಯ ಜಂಗಮವೇದ್ಯ ಪ್ರಸಾದವೇದ್ಯ ನಿಜಪದವೇದ್ಯ ಮಹಾವೇದ್ಯ
ಬಸವಣ್ಣನ ಸಂಗದೊಳಿರಿಸು ಕಲಿದೇವರ ದೇವಾ.

mattaṁ.

ayyā, nimma dhyānadallirisalollade
Basavaṇṇana dhyānadoḷirisenna.

liṅgavēdya jaṅgamavēdya prasādavēdya nijapadavēdya mahāvēdya
Basavaṇṇana saṅgadoḷirisu Kalidēvara dēvā.

Again:

O Lord, make me not dwell in thought of Thee,
But thinking only of Basavaṇṇa;
O Lord Kalidēva,
Lodge me within the fellowship
Of Basavaṇṇa, who has known
Liṅga, Jaṅgama, Prasāda,
The Real and the Absolute!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಬಸವರಾಜದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu Basavarājadēvara stōtramaṁ māḍalu, ā Basavarājadēvaru Maḍivāḷatandegaḷa stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷayya singing the praises of Lord Basavarāja, the latter sang the praises of Father Maḍivāḷayya in return:

೪೬

ಭಕ್ತಿ ಯುಕ್ತಿಯನಱಿಯೆ, ಷೋಡಶೋಪಚಾರವನಱಿಯೆ.
ಭಾವ ನಿರ್ಭಾವವನಱಿಯೆ. ಜ್ಞಾನಮಹಾಜ್ಞಾನವನಱಿಯೆ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಮಡಿವಾಳತಂದೆಗಳ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

bhakti yuktiyanaṟiye. ṣōḍaśōpacāravanaṟiye.
bhāva nirbhāvavanaṟiye. jnānamahājnānavanaṟiye.
Kūḍalasaṅgamadēvayyā,
Maḍivāḷatandegaḷa pādakke namō namō enutirdenu.

I know not what piety and such things be;
Nor know the service sixteenfold;
Nor what be Will or Will-lessness;
Nor knowledge, nor the Higher Light.

O Kūḍala Saṅgama Lord,
I say, again and again,
Hail, O hail! unto the feet
Of Father Maḍivāḷa!

ಇಂತು ಆ ಬಸವರಾಜದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಮಡಿವಾಳ ತಂದೆಗಳು ಆ ಬಸವರಾಜದೇವರನು ಚೆನ್ನಬಸವಣ್ಣನನು ಪ್ರಭು ದೇವರನು ಕೂಡಿ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu ā Basavarājadēvaru Maḍivāḷatandegaḷa stōtramaṁ māḍalu, ā Maḍivāḷatandegaḷu ā Basavarājadēvaranu Cennabasavaṇṇananu Prabhudēvaranu kūḍi stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, on Lord Basavarāja singing the praises of Father Maḍivāḷa, the latter sang the praises of Lord Basavarāja, Cennabasavaṇṇa and Prabhudēva together:

೪೭

ಎನ್ನ ಮನ ಬಸವಣ್ಣನು.
ಎನ್ನ ವಾಕು ಚೆನ್ನಬಸಣ್ಣನು.
ಎನ್ನ ಕಾಯ ಪ್ರಭುದೇವರು.
ಇಂತೀ ಮೂವರ ಪಾದವನು ತ್ರಿಕರಣ ಶುದ್ಧದಿಂದ ನಂಬಿ,
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು ಕಾಣಾ ಕಲಿದೇವರ ದೇವಾ !

enna mana Basavaṇṇanu.
enna vāku Cennabasavaṇṇanu.
enna kāya Prabhudēvaru.
intī mūvara pādavanu trikaraṇa śuddhadinda naṁbi,
namō namō enutirdenu kāṇā Kalidēvara dēvā!

Basavaṇṇa is my mind;
Cennabasavaṇṇa, my speech;
My body, Prabhudēva:
Believing in the feet of all these three
With threefold purity,
Behold! I say, again and again,
Hail, O hail!
O Lord Kalidēva!

ಈ ಹೀಗೆಂದು ಮಡಿವಾಳತಂದೆಗಳು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರನೂ ಒಂದೆ ವಚನದಲ್ಲಿ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರನು ಪ್ರಭುದೇವರನು ಮಡಿವಾಳತಂದೆಗಳನು ಒಂದೆ ವಚನದಲ್ಲಿ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maḍivāḷatandegaḷu Basavaṇṇa Cennabasavaṇṇa Prabhudēvaranū onde vacanadalli stōtramaṁ māḍalu, ā prastāvadoḷu Cikkadaṇṇāyakaru Basavarājadēvaranu Prabhudēvaranu Maḍivāḷatandegaḷanu onde vacanadalli stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Father Maḍivāḷa singing the praises of Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva in a single vacana, Cennabasavaṇṇa, on the same occasion, sang the praises of Lord Basavarāja, Prabhudēva and Father Maḍivāḷa in a single vacana too:

೪೮

ಎನ್ನ ಅಂತರಂಗ ಬಸವಣ್ಣ, ಬಹಿರಂಗ ಮಡಿವಾಳನು.
ಈ ಉಭಯ ಸಂಗವೆ ಪ್ರಭುದೇವರು.
ಇಂತಿವರ ಕರುಣದ ಕಂದನಾಗಿ
ಬದುಕಿದೆನು ಕಾಣಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ !

enna antaraṅga Basavaṇṇa, bahiraṅga Maḍivāḷanu.
ī ubhaya saṅgave Prabhudēvaru.
intivara karuṇada kandanāgi
badukidenu kāṇā Kūḍalacennasaṅgamadēvā!

Basavaṇṇa is my inner self,
My outer self, Maḍivāḷa.
The union of these two
Is Prabhudēva.
Behold! as a favoured child
Of these three, I've been saved,
O Kūḍala Cennasaṅgama Lord!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವಣ್ಣ ಮಡಿವಾಳತಂದೆಗಳು ಪ್ರಭುದೇವರನೂ ಒಂದೆ ವಚನದಲ್ಲಿ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಮಡಿವಾಳತಂದೆಗಳನೂ ಕೂಡಿ ಹೊಗಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru Basavaṇṇa Maḍivāḷatandegaḷu Prabhudēvaranū onde vacanadalli stōtramaṁ māḍalu, ā prastāvadoḷu Prabhudēvaru Basavaṇṇa Cennabasavaṇṇa Maḍivāḷatandegaḷanu kuḍi hogaḷuva prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa singing the praises of Basavaṇṇa, Father Maḍivāḷa and Prabhudēva in a single vacana, on the same occasion Prabhudēva praised Basavaṇṇa, Cennabasavaṇṇa and Father Maḍivāḷa together:

೪೯

ಎನ್ನ ಕಾಯವ ಬಸವಣ್ಣನಳವಡಿಸಿಕೊಂಡ.
ಎನ್ನ ಮನವ ಚೆನ್ನಬಸವಣ್ಣನಳವಡಿಸಿಕೊಂಡ.
ಎನ್ನ ಭಾವವ ಮಡಿವಾಳಯ್ಯನಳವಡಿಸಿಕೊಂಡ.
ಇಂತೀ ಮೂವರು ಒಂದೊಂದನಳವಡಿಸಿಕೊಂಡ ಕಾರಣ,
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣರೆಂಬ ತ್ರಿಮೂರ್ತಿಗಳಿಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

enna kāyava Basavaṇṇanaḷavaḍisikoṇḍa.
enna manava Cennabasavaṇṇanaḷavaḍisikoṇḍa.
enna bhāvava Maḍivāḷayyanaḷavaḍisikoṇḍa.
intī mūvaru ondondanaḷavaḍisikoṇḍa kāraṇa,
Guhēśvarā,
nimma śaraṇaremba trimūrtigaḷige namō namō enutirdenu.

My body Basavaṇṇa has absorbed;
My heart, Cennabasavaṇṇa;
And Maḍivāḷayya, my will.
Because these three
Have each absorbed each one of these,
O Guhēśvara, again and again, I say
Hail, O hail! unto these three,
Thy śaraṇas.

೫೦

ಮತ್ತಂ,
ಎನ್ನ ತನುವೆ ಚೆನ್ನಬಸವಣ್ಣನಯ್ಯಾ.
ಎನ್ನ ಮನವೆ ಮಡಿವಾಳನಯ್ಯಾ.
ಎನ್ನ ಪ್ರಾಣವೆ ಸಂಗನಬಸವಣ್ಣನಯ್ಯಾ.

ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣರ ಘನವನು
ಎನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ ಕಂಡು ಪರಮಸುಖಿಯಾಗಿರ್ದೆನು.

mattaṁ,
enna tanuve Cennabasavaṇṇanayyā.
enna manave Maḍivāḷanayyā.
enna prāṇave Saṅganabasavaṇṇanayyā.
Guhēśvarā,
nimma śaraṇara ghanavanu
enna sarvāṅgadalli kaṇḍu paramasukhiyāgirdenu.

Again:

My very body is Cennabasavaṇṇa, Lord;
Maḍivāḷa, my heart;
My breath, Saṅgana Basavaṇṇa.
O Guhēśvara, when I see
The glory of Thy śaraṇas
Within my every cell,
Exceeding is my joy!

ಇಂತೆಲ್ಲಾ ಶಿವಗಣಂಗಳು ಓರೋರ್ವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರಿಗೆ ಶರಣಸಂಗದಿಂದ ಸರ್ವವು ಅಳವಟ್ಟು ಮಹಾಘನಲಿಂಗ ಸಂಗವಾಯಿತ್ತೆಂದು ಸ್ತುತಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intellā śivagaṇaṅgaḷu ōrōrvara stōtramaṁ māḍuttiralu, ā prastāvadoḷu Siddharāmayyadēvaru Basavarājadēvarige śaraṇa-saṅgadinda sarvavu aḷavaṭṭu mahāghanaliṅga saṅgavāyittendu stutisuva prastāvada vacana:

The vacana which tells how, when all the Śiva-devotees were singing one another's praises, on the same occasion Lord Siddha-rāmayya praised Lord Basavarāja saying that, having mastered everything by his association with the śaraṇas, union with the Great Liṅga had been possible for him:

೫೧

ಆಯಿತ್ತಾಯಿತ್ತು, ಫಲವಿಲ್ಲದ ವೃಕ್ಷ.
ಆಯಿತ್ತಾಯಿತ್ತು ಪದವಿಲ್ಲದ ಫಲ.
ಆಯಿತ್ತಾಯಿತ್ತು ಸೀಮೆಯು ಮೀಱಿದ ಸಂಬಂಧ.

ಆಯಿತ್ತಾಯಿತ್ತು ಅನ್ವಯದಲ್ಲಿ ಆಂದೋಳ.
ಆಯಿತ್ತಾಯಿತ್ತು ನಿತ್ಯದಲ್ಲಿ ಭಕ್ತಿ.
ಆಯಿತ್ತಾಯಿತ್ತು ಭಕ್ತಿಯಲ್ಲಿ ವೈರಾಗ್ಯ.
ಆಯಿತ್ತಾಯಿತ್ತು ವೈರಾಗ್ಯದಲ್ಲಿ ಅನುಗುಣ.
ಆಯಿತ್ತಾಯಿತ್ತು ಸ್ವಾನುಭಾವ;
ಸ್ವಾನುಭಾವದಲ್ಲಿ ಸಕಲ ಭಕ್ತಿ;
ಸಕಲ ಭಕ್ತಿಯಿಂದ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯನ ಸಂಯೋಗ ಬಸವಣ್ಣಂಗೆ.

āyittāyittu phalavillada vṛkṣa.
āyittāyittu padavillada phala.
āyittāyittu sīmeya mīṟida saṁbandha.
āyittāyittu anvayadalli āndōḷa.
āyittāyittu nityadalli bhakti.
āyittāyittu bhaktiyalli vairāgya.
āyittāyittu vairāgyadalli anuguṇa.
āyittāyittu svānubhāva;
svānubhāvadalli sakala bhakti;
sakala bhaktiyinda
Kapilasiddhamallikārjunayyana saṁyoga Basavaṇṇaṅge.

Like an unfruited tree it came;
Like an inestimable fruit;
Like a transcendent union;
Like changes in stagnant forms;
Like piety in eternity;
Like renunciation in piety;
Like harmony in renunciation;
Like self-experience it came;
Like all piety in self-experience;
Through all manner of piety there came
To Basavaṇṇa
Consubstantial union with
Lord Kapilasiddhamallikārjuna.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮರಳಿಯಾ ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru maraḷiyā Basavarājadēvara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how Lord Siddharāmayya once again sang the praises of Lord Basavarāja:

೫೨

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಿಂದ
 ಲಿಂಗವ ಕಂಡು ಒಳಗೆ ಬೈಚಿಟ್ಟುಕೊಂಡೆನಯ್ಯಾ !
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಿಂದ
 ಲಿಂಗವ ಹಾಸಿ ಹೊದೆದುಕೊಂಡೆನು.
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಿಂದ ನಿರವಯುವಾದೆನು.
ಎಲೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ,
 ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

ayyā, nimma śaraṇa Basavaṇṇaninda
liṅgava kaṇḍu oḷage baiciṭṭukondenayyā!
nimma śaraṇa Basavaṇṇaninda
liṅgava hāsi hodedukoṇḍenu.
nimma śaraṇa Basavaṇṇaninda niravayavādenu.
ele Kapilasiddhamallināthayyā,
nimma śaraṇa Basavaṇṇaṅge namō namō enutirdenu.

Lord, the Liṅga I have got
By grace of Basavaṇṇa, your Śaraṇa—
It is now, lodged in me, O Lord!
By your Śaraṇa Basavaṇṇa's grace
All about me Liṅga prevails—

By his grace I've become
The Undivided one Himself.
O Kapilasiddhamallinātha Lord,
I say, again and again,
Hail, O hail!
To Basavaṇṇa,
Thy Śaraṇa.

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Siddharāmayyadēvaru Prabhudēvara stōtramaṁ māḍida prastāvada vacana:

Again:

The vacana which tells how Lord Siddharāmayya sang the praises of Prabhudēva:

೫೩

ಎಲೆ ಅಯ್ಯಾ, ನಿಮ್ಮ ನಚ್ಚಿನ ಮಚ್ಚಿನ ಶರಣರ ಸಂಗದಲ್ಲಿರಿಸಿ
ಎನ್ನನಾಗುಮಾಡಿದಿರಿ.
ಆಹಾ! ನಿಮ್ಮ ಕರುಣವನೇನೆಂದುಪಮಿಸುವೆನು?
ಎರಡು ಪುರವ ಮೆಟ್ಟಿ,
ಮೇಲುಪುರವ ನೋಡುತ್ತಿರ್ದೆನು.
ಮೇಲುಪುರವ ಭೇದಿಸಲೊಡನೆ
ನೀನು ನಾನಾದೆನಯ್ಯಾ.
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಕರುಣದಿಂದಲಾನು ಬದುಕಿದೆನು!

ele ayyā, nimma naccina maccina śaraṇara saṅgadallirisi
ennanāgumāḍidiri.
āhā! nimma karuṇavanēnendupamisuvenu?
eradu purava meṭṭi,
mēlupurava nōḍuttirdenu.
mēlupurava bhēdisaloḍane
nīnu nānādenayyā.
Kapilasiddhamallināthā,
nimma śaraṇa Prabhudēvara karuṇadindalānu badukidenu!

O Lord, you set me among
Thy dear and faithful śaraṇas,
So I may be
Even as they!
Ah! how could I parallel
Thy charity?
I've tramped the twain cities
And seen the city above.
I've penetrated the city above
And changed me to Thyself.
O Kapilasiddhamallinātha,
By grace of Prabhudēva,
Thy Śaraṇa,
I have been saved.

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Siddharāmayyadēvaru Cennabasavarājadēvara stōtramaṁ māḍuva prastāvada vacana:

Again: The vacana which tells how Lord Siddharāmayya sang the praises of Lord Cennabasavarāja:

೫೪

ಅಯ್ಯಾ, ಮೂಱುಪುರದ ಮೇಲುಪ್ಪರಿಗೆಯ ಕೆಲಸವನೇನೆಂಬೆನಯ್ಯಾ !
ಮುತ್ತಿನ ಕಳಸದ ಮೇಲೆ
ಒಂದು ಅರಳಿದ ಪುಷ್ಪದ ಪರಿಯೊಳಗೆ ಅಗ್ನಿಯ ಕಂಡೆನಾಗಿ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಾ,
ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣ ತೋಱಿದ ಹಾದಿ ಸುಪಥವಾಯಿತ್ತಾಗಿ,
ನಾನು ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

ayyā, mūṟupurada mēlupparigeya kelasavanēnembenayyā!
muttina kaḷasada mēle
ondu araḷida puṣpada pariyoḷage agniya kaṇḍenāgi,
Kapilasiddhamallināthā,
nimma śaraṇa Cennabasavaṇṇa tōṟida hādi supathavāyittāgi,
nānu Cennabasavaṇṇaṅge namō namō enutirdenu.

Lord, how can I describe the effect
Of that superior plane
Of the three cities? Because
Upon a pot of pearls I've seen
Fire in the form of a full-blown flower;
O Kapilasiddhamallinātha, because
The path that Thy śaraṇa
Cennabasavaṇṇa has shown,
I've found to be the real path,
I say Hail, O hail!
Again and again,
To Cennabasavaṇṇa.

೫೫

ಮತ್ತಂ,
ಅಜ್ಞಾನ ಸಿದ್ಧನನರ್ಚಿಸುವವಲ್ಲಿ,
ಆರಯ್ಯಾ ಬಲ್ಲವರು ಚೆನ್ನಬಸವಣ್ಣನಲ್ಲದೆ?
ಮೂರ್ತಿ ಎಂಟು ಆಗದ ಮುನ್ನ,
ಮುಖಲಿಂಗವಾಗಿರ್ದ ಸುದ್ದಿಯನಾರಯ್ಯಾ ಬಲ್ಲವರು ಚೆನ್ನಬಸವಣ್ಣನಲ್ಲದೆ?
ಸದಮಳಜ್ಞಾನದಲ್ಲಿ ಒಪ್ಪಿಪ್ಪ ಅಕ್ಷರದ್ವಯದ ಭೇದಾದಿಭೇದಮಂ ಭೇದಿಸಿ,
ಲೋಕಕ್ಕೆ ಭಕ್ತಿಯ ಸಾಧಿಸಿ ಕೊಟ್ಟ.
ಲೋಕಕ್ಕೆ ಉರುತರದ ಗುರುವಾದ ಕಾರಣ.
ಚೆನ್ನಬಸವಣ್ಣನೈ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ.

mattaṁ,
ajnāna Siddhananarcisuvavalli,
ārayyā ballavaru Cennabasavaṇṇanallade?
mūrti eṇṭu āgada munna,
mukhaliṅgavāgirda suddiyanārayyā ballavaru Cennabasavaṇṇanallade?
sadamaḷajnānadalli oppippa akṣaradvayada bhēdādibhēdamaṁ bhēdisi,
lōkakke bhaktiya sādhisi koṭṭa.
lōkakke urutarada guruvāda kāraṇa,
Cennabasavaṇṇanai Kapilasiddhamallikārjuna.

Again:
Who but Cennabasavaṇṇa is there, who knows
That ignorance was adoring the Siddha?
Who else than he knows the whole tale
How Liṅga took a form before
The eight elements came to be?
Because he has plucked
The mystery of all mysteries
Of the twin syllable that glows
In the true Light immaculate;
Because he's mastered piety
For the world's sake, and so become
An eminent Guru to the world,
Cennabasavaṇṇa is himself
Kapilasiddhamallikārjuna!

ಮತ್ತಂ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Siddharāmayyadēvaru Maḍivāḷatandegaḷa stōtramaṁ māḍida prastāvada vacana:

Again: The vacana which tells how Lord Siddharāmayya sang the praises of Father Maḍivāḷa:

೫೬

ಎಲೆ ಅಯ್ಯಾ, ಗಾರುಡವ ಬಲ್ಲನಯ್ಯಾ,
ಮತ್ತೆ ಗಾರುಡಿಗನಲ್ಲ ನೋಡಯ್ಯಾ.
ಎನ್ನ ಮನದ ಮೇಲಿಪ್ಪ ಶಂಕೆ ಎಂಬ ವಿಷವ
ಗಾರುಡಿಸಿ ಮಾಣಿಸಿ ನಿಶ್ಯಂಕನ ಮಾಡಿದ–
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥನಲ್ಲಿ
ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

ele ayyā, gāruḍava ballanayyā,
matte gāruḍiganalla nōḍayyā.
enna manada mēlippa śaṅke eṁba viṣava
gāruḍisi māṇisi niśyaṅkana māḍida—
Kapilasiddhamallināthanalli
Maḍivāḷamācitandeya pādakke namō namō enutirdenu.

Look, Lord, he knows the charmer's art,
And yet is not a charmer, Lord.
He has charmed away the poison from my mind
Called doubt, and made me free from doubt.
Before Kapilasiddhamallinātha,
Again and again, I say,
Hail, O hail!
To Father Maḍivāḷa Mācayya's feet.

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಮಡಿವಾಳಯ್ಯಗಳು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru Maḍivāḷatandegaḷa stōtramaṁ māḍalu, ā Maḍivāḷayyagaḷu Siddharāmayyadēvara stōtramaṁ māḍida prastāvada vacana:

The vacana which tells how, on Lord Siddharāmayya singing the praises of Father Maḍivāḷa, the latter in his turn sang the praises of Lord Siddharāmayya:

೫೭

ಅಕ್ಕತಂಗಿಯರೈವರು ಒಬ್ಬನ ಅರಸಿಯರು.
  ಕಿಱಿಯಕ್ಕನ ಕೂಡುವರೆ ಹಿರಿಯರಸಿ ಕುಂಟಣಿ.
  ಹಿರಿಯರಸಿಯು ಕೂಡುವರೆ ಕಿಱಿಯರಸಿ ಕುಂಟಣಿ.
ಈ ಇಬ್ಬರನು ಕೂಡುವರೆ,
  ಬೇಱುಮಾಡಿ ಬೆರಸಬಾರದೆಂದಱಿದು ಒಂದಾಗಿ ಕೂಡಲು,
  ಒಬ್ಬಾಕೆ ಕಣ್ಣ ಕೆಚ್ಚನೆ ಮಾಡುವಳು.
  ಒಬ್ಬಾಕೆ ಬುದ್ಧಿಯ ಹೇಳುವಳು.
  ಒಬ್ಬಾಕೆ ಹಾಸಿ ಕೊಡುವಳು.
ಇವರಿಬ್ಬರನು ಅಪ್ಪಿಕೊಂಡು ಒಂದೆ ಬಾರಿ ಬೆರಸಲು.
  ನೀರು ನೀರ ಬೆರಸಿದಂತಾಯಿತ್ತು.
ಕಲಿದೇವಯ್ಯಾ,
  ನಿಮ್ಮ ಶರಣ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು
  ಈ ಪಥವ ಕಲಿಸಿ ನಿಜವಾಸದಲ್ಲಿರಿಸಿದ ಕಾರಣ.
  ಆನು ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

akkataṅgiyaraivaru obbana arasiyaru.
  kiṟiyakkana kūḍuvare hiriyarasi kuṇṭaṇi.
  hiriyarasiya kūḍuvare kiṟiyarasi kuṇṭaṇi
ī ibbaranu kūḍuvare,
  bēṟumāḍi berasabāradendaṟidu ondāgi kūḍalu,
  obbāke kaṇṇa keccane māḍuvaḷu.
  obbāke buddhiya hēḷuvaḷu.
  obbāke hāsi koḍuvaḷu.
ivaribbaranu appikoṇḍu onde bāri berasalu,
  nīru nīra berasidantāyittu.
Kalidēvayyā,
  nimma śaraṇa Siddharāmayyadēvaru
  ī pathava kalisi nijavāsadallirisida kāraṇa,
  ānu namō namō enutirdenu!

Five sisters, young and old,
Are queens of the self-same king.
When he would have the youngest, the eldest one
Plays bawd to him.

When he would have the elder, the younger one
Plays bawd . . When he would have
The two together, knowing well
He cannot one by one,
And has them both at once,
One of the others looks red in the eye,
Another gives advice, the third
Makes ready the bed.
When he hugs both and takes them both at once,
It is like water that with water blends . . .
O Lord Kalidēva,
Because your śaraṇa Siddharāmayya
Has showed me the path and set me
Within the abode of Truth,
I say, again and again,
Hail, O hail!

ಇಂತೀ ಶ್ರೀಮಂತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರ ಪೂಜಾಸ್ತುತಿಗಂ
ಏಕಾದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೭೮೪ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgoṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Prabhudēvara pūjāstutiyaṁ
ēkādaśōpadēśaṁ samāptaṁ
antu vacana 784 kkaṁ maṅgaḷamahā
śrī

Thus ends
The eleventh of the mystic discourses
of the *Śūnyasaṁpādane*
— Chapter dealing with the Apotheosis of Prabhu —
held by Prabhu with the venerable saints.

Thus it ends auspiciously with Vacana No. 784.

NOTES AND COMMENTS

NOTES AND COMMENTS

CHAPTER VIII

1. p. 18.
V. 1.

Can a child's dream ...... itself? (*kandanoḷagaṇa...... mundudōṟuvude*): The experience of perfect union is as inexpressible as a child's dream.

2. p. 18.

The jewel in the Candrakānta stone? (*candrakāntada.... ....ratnava*): The higher knowledge embedded in the illumined body, as if it were a gem inside a moonstone.

3. p. 19.
V. 2.

Basavaṇṇa has taken ...... is not (*uṇṭeṁbuda Basavaṇṇa.... ......illeṁbudanallama koṇḍa*): Apparently Basavaṇṇa believes in an ultimate positive Godhead, while Prabhu believes in an ultimate negative existence, that is, Śūnya.

4. pp. 20-21.
V. 3.

Prabhudēva explains how Basavaṇṇa and he live in each other.

5. pp. 22-23.
V. 4.

Cennabasavaṇṇa acknowledges the perfect union between Prabhudēva and Basavaṇṇa, that is, between Jaṅgama and Bhakta.

6. p. 23.
V. 5.

Dispel the darkness......conciousness (*enna aṟivina...... ....kaḷeyaballare*): Cf. Jung: "The psyche reaches so far beyond the boundary line of consciousness that the latter could be easily compared to an island in the ocean. While the island is small and narrow, the ocean is immensely wide and deep, so that if it is a question of space, it does not matter whether the gods are inside or outside".(*Psychology and Religion*, p. 102).

7. p. 25.
V. 7.

Cennabasavaṇṇa invested ...... at one with Liṅga (*aṅgadamēle ......tōṟidanayyā*):

Vide SS, Vol. II. Ch. IV. Pr. to V. 28. and V. 28. pp. 62–63.

8. p. 26.
V. 8.

From the earth's sap ...... it gave (*bhūmiya sāradalondu.... ......nittittu nōḍā*): Cennabasavaṇṇa is the tree of knowledge which grew out of the essence of piety. Its fruit having cleared Basavaṇṇa's doubts, he was seized by the Divine.

Vide BV, V. 525. p. 237.

9. p. 28.
V. 10.

With the pause ....will-lessness (*manada koneya moneya ....naṟiya nōḍā*): Describes the cessation of all intellectual activity preceding the mystical experience.

10. p. 29.
V. 11.

Elaborates the previous Vacana.

11. p. 32.

V. 12.

A letter sent by the supreme...... Bijjaḷa's throne (*paramanaṭṭida ōle...... Bijjaḷana siṁhāsanadalli*):

Vide Life of Basavaṇṇa, SS, Vol. II. p. 5.

12. p. 32.

The six and fifty tracts: Aṅga, Vaṅga, Kaliṅga, Utkala, Magadha, Vidēha, Kōsala, Kāśi, Cēdi, Pāñcāla, Matsya, Kuru and so on. We get a slightly different version about these countries from Virūpākṣa Paṇḍita, author of *Cennabasavapurāṇa*, as: Aṅga, Maleyāḷa, Māḷava, Magadha, Barbara, Kaliṅga, Kāśmira, Koṅkaṇa, Sindhu and so on (STK, p. 77).

13. p. 32.

Dwelt...... frame: The phrase 'Egg-born frame' stands for the human body, born of the Piṇḍāṇḍa. (Lit. "the egg of the embryo").

14. p. 32.

Śiva's own treasurer (*śivana bhaṇḍāriyādanayyā*): In a brilliant stroke of rhetoric Cennabasavaṇṇa suggests that Basavaṇṇa was no mere treasurer of Bijjaḷa but also held charge of the divine treasury.

15. p. 34.

V. 13.

Silenced the six-and-thirty slanderers:

Vide SS, Vol. II. Note No. 13. p. 413.

16. pp. 35-36.

Vs. 14-18.

Drum of Discipline: 'Drum' is metaphorically used for Basavaṇṇa's Discipline, declaring, in its perfection, the nature and essence of Discipline.

17.

Both twain and one: The peculiar characteristic of Śivādvaita-bhakti, or Ācāra, is that the subject and the object may seem to be two but are in reality one.

Cf. SS, Vo. II. Note No. 3. pp. 357–358.

18.

Standing upon......outside glows (*sphaṭikada ...... hoḷedu-doḷahoṟagennade*): Just as a pot[1] near a crystal hill glows inside and outside, so a śaraṇa shines with divine light inside and outside.

1. Cf. Sphaṭikada ghaṭadante oḷahoṟagilla nōḍā (SS, Vol. I. Ch. 1. V. 34. p. 83).

19.

Can heat ...... ruby? (*māṇikava ...... hattuvude*): A śaraṇa practising discipline is not affected by anything short of the Reality. His fulfilment comes only from perfect knowledge realised in union, as when an object is consumed in fire, which a ruby merely simulates; or like the swoon into which, according to a poetic convention, a bee falls on sucking the nectar of a campaka flower.

20. p. 38.
V. 20.

That Liṅga ...... Jaṅgama unbegun (*ādi liṅga, anādi jaṅgama*):

Vide SS, Vol. II. Note No. 34. p. 369.

21. p. 39.
V. 21.

Instruction, with no instruction: As we know, Prabhudēva took the Liṅga from the palm of his Guru, Animiṣa, but received no direct instruction from him. Though Prabhudēva claims to have received Jñānōpadēśa, or intuitive instruction, it did not, according to Cennabasavaṇṇa, conform to Vīraśaiva practice.

22.

Nāda: Nāda is Consciousness-Sound. It is known as anāhatanāda, the unstruck Sound which is heard only in the inner ear. (Cf. Pythagoras's Music of the Spheres; also *The Merchant of Venice, Act V Scene I*)

There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubins:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Bindu: Literally means drop. Here it is Consciousness-Drop, which in various forms of light becomes visible only to the inner eye of the advanced yōgi.

Kale: Its correct form is Kalā, primarily meaning portion, or part. It is Consciousness-Energy, which is an inseparable part of the Divine Śakti, the Consciousness-Force. It is, however, also used in the sense of light or effulgence.

Anādi Bindu: The term stands for the *cidbindu* which is the solidified form of the desire of the Supreme Niṣkalaliṅga to manifest the universe.

Vide 1. Note No. 27. V. 25. p. 44.
2. VSS, Pt. II. pp. 564–565.
3. SS, Vol. I. Note on V. 118–119. pp. 462–63.

23. p. 40.
V. 22.

The temporal and the eternal, Liṅga born in time and Śaraṇa unbegun, form and formlessness, are all contained in and derived from the timeless Absolute.

24. p. 41.
V. 23.

Of peace not ...... proximity (*āyatavillada......saṁbandha*): The experience of Iṣṭa-, Prāṇa-, and Bhāvaliṅga has become

possible for Prabhudēva without undergoing the procedure of *āyata*, *svāyata* and *sannahita*.

25. pp. 42-43.
V. 24.

The triune Godhead—Brahma, Viṣṇu and Rudra—is the manifestation of different attributes of the one Śaraṇa, who in his turn is the form assumed by the Void and transcends the triune Godhead.

26. p. 44.
V. 25.

Nor Nature ...... person were (*prakṛti puraṣarilladandu*): Nature and person mean *prakṛti* and *puruṣa*, the well-known concepts of the Sāṅkhya philosophy.

Vide Ol. Ph, pp. 270–283.

27. p. 44.

Void stands for the formless Absolute. Bindu is symbolic of Consciousness known as cidbindu (*LLVC, V.* 6. *Com. p.* 406). The three letters are *a*, *u*, *ṁ*, representing *nāda*, *bindu* and *kale*. *Praṇava* was evolved out of the three letters and the original Consciousness. The term Śaraṇa stands for Lord Śiva, or Sadāśiva, and Nature, evolved out of this Śaraṇa, is the Creative Force that manifests all the worlds and creation.

Vide TSV, V. 33. p. 10.
Cf. AKV, V. 1. p. 3.
LLVC, V. 5. Com. pp. 32–33.

28. p. 45.
V. 26.

Who else, O Sir......endures delusion (*nirālaṁbadalli.... ......tiḷivudayyā*): It is the primal pride of the vast ego-consciousness, "I am the Real Liṅga in the Unsupportedness" that becomes subject to the cycle of existence, and comes to an end with the vanishing of this ego. The term Nirāla-

laṁba is the absolute state of the Supreme, supporting every thing as its ground, but not dependent on anything whatsoever.

Vide TSV, Vs. 10–16. pp. 4–6.

29. p. 47.
V. 28.

This babe ...... went dry (*advaitaveṁba śiśuvenna...... aṟatu hōyittu*): The śaraṇa, in his spiritual progress, starts with the Liṅga on his palm, but in due course arrives at the experience of non-duality.

30. p.48.
V. 29.

In one the several ...... Will (*kāyaprasāda ...... māḍi tōṟide*): When the śaraṇa's body, knowledge and will are purified and offered to the Divine, he realises that they are but three forms of the one Divine Grace. Hence the terms Prasāda Kāya, Prasāda Jñāna, and Prasāda Bhāva.

31. p. 58.
V. 30.

Riders on the Bull (*nandivāhanarilladandu*): According to Hindu belief each god has his vehicle. The Bull is Śiva's carrier.

32. pp. 53.-55.
V. 31.

A mythological account of God Śiva's sports, representing his benevolent and destructive aspects. Some of these sports are included in the well-known twenty-five sports of Lord Śiva, namely, (1) *Candradhara:* Holder of the moon (2) *Umāmahēśvara:* Lord of Umā, or Pārvati (3) *Vṛṣabhārūḍha:* Riding the Bull (4) *Tāṇḍava:* Dance (5) *Girijākalyāṇa:* Marriage with Girija, i.e. Pārvati, 'the mountain-born'. (6) *Bhikṣāṭana:* Wandering for alms

(7) *Mārahara:* Destroyer of Māra (God of love) (8) *Kālahara:* Destroyer of Kāla (God of death) (9) *Tripuradahana:* Burning of the Three Cities. (10) *Jalandharahara:* Destroyer of Jalandhara (a demon) (11) *Ajāri:* Shooting Brahma (12) *Śarabhāvatāra:* Incarnation of Vīrabhadra as Śarabha (13) *Harihara:* Destroyer of Hari (14) *Ardhanārīśvara:* Having a body half male, half female. (15) *Kirāta:* Hunter (16) *Kaṅkāḷadhara:* Wearing a skeleton (17) *Candēśvaranugraha:* Bestowal of rank on Candēśvara. (18) *Viṣadhara:* Holding poison (*kāḷakūṭa*) in the throat (or *Nīlakaṇṭha*) (19) *Cakradāna:* Bestowal of disc (20) *Vighnaprasāda:* Bestowal of Grace on Gaṇapati (21) *Umāskandha:* Destroying Tāraka, the demon, through Skandha, his son (22) *Ēkapāda:* Hara, or Śiva, as Dharma, religion, standing on one foot (23) *Sukhāvaha:* Bringer of benevolence (24) *Dakṣiṇāmūrti:* Embodiment of munificence (25) *Liṅgōdbhava:* Rising as Liṅga.

It is also implied that Lord Śiva and Nandikēśvara are inseparable, if not identical. We may remember the tradition which makes Basavaṇṇa an incarnation of Nandikēśvara.

Cf. SS, Vol. I. Pr. to 1. p. 54.
SS, Vol. II. Ch. VII. V. 16. p. 326. and Ch. VII .V. 32. p. 349.
Ref. BV, V. 3. especially 4. pp. 2. and 3.

33. p. 57.
V. 33.

Liṅga is...... Basavaṇṇa's unbegun (*ādi liṅga, anādi Basavaṇṇa*):

Ref. 1. SS, Vol. II. Notes No. 8. p. 360 and No. 34. p. 369.
2.55, Vol. II. Note No. 35. p. 370.

This vacana is almost a repetition, with some variation, of V. 16, Ch. IV, SS, Vol II. p. 47.

34 p. 59.
V. 34.

According to Prabhudēva, Cennabasavaṇṇa surpasses the highest gods. Kālāgnirudra: destroyer of the world by fire;

Kāmasaṁhāri: slayer of the god of love, that is Śiva and the Supreme Lord.

35. p. 59.
V. 35.

In contrast with pure Advaita, with its Māyāvāda, Vīraśaivism asserts the value of the body for spiritual realisation.

36. p. 60.
V. 36.

Has neither body ...... bodiless (*hoddada mahimana nōḍā*): The realised śaraṇa, having transcended the very concepts of body and bodilessness, is now completely identified with Discipline.

37. p. 63.
V. 39.

That which comes ...... oneself (*āyata ......sannahitanāgi*): Namely Iṣṭa-, Prāṇa-and Bhāvaliṅga.

38. p. 63.

And so his breath ...... breath (*prāṇa niṣprāṇavāgippanu*): This suggests the sublimation of all human attributes including the vital.

39. p. 66.
V. 42.

The tree, the seed and the fruit represent Basavaṇṇa, Liṅga and the Transcendent.

40. p. 66.

The sapling ...... all three (*sasi ...... trividhavāyittu*): The Liṅga has taken a triple form in Basavaṇṇa—Iṣṭa, Prāṇa and Bhāva—which he could experience on three planes: *tyāgāṅga, bhōgāṅga, yōgāṅga.*

Vide SS, Vol. II. Ch. VI, V. 39. pp. 283–284.

41. p. 67.

V. 43.

As long as there is a sense of relation, as between Bhakta and Liṅga and Bhakta and Jaṅgama, there is duality and therefore a lack in one's spiritual approach.

42. p. 68.

V. 44.

A śaraṇa is not only unattached but transcends the very concepts of attachment and detachment.

43. p. 69.

V. 45

The śaraṇa is in every sense unique and not to be approached in accordance with the common categories.

44. p. 69.

It takes a form ...... cluster (*miñcina goñcalante...... tōṟuttirpudu*): The śaraṇa is embodied Liṅga, whose effulgence shows *in* him.

45. p. 70.

V. 46.

Continues the description of the śaraṇa, whose nature is a bundle of paradoxes.

46. p. 70.

Even as the kinship ...... dawn (*udakadoḷagaṇa...... sañcadante*): A śaraṇa, though in body, remains unaffected by its nature. A drop of water looks like a gem as it reflects the rays of the rising sun. The rays, though contained in the drop, are not affected by the qualities of water.

Vide LLVC, V. 5. Com. pp. 405–406.

47. p. 71.

V. 47.

The śaraṇa ...... essential Self (*nimma śaraṇa sārāyasanumatanu*): The whole being of Basavaṇṇa is in concord with the purest and inmost Self of his being.

48. p. 73.

V. 50.

The inseparable drop in Liṅga: Basavaṇṇa has become a body for the Liṅga. And this body is what is known as *cidaṅga*, or *citprabhāṅga*, which is Consciousness-Light. And this is known as *cidbindu*. Basavaṇṇa is such a drop never to be separated from Liṅga.

49. p. 73.

In difference ......principle (*bhēdada bhēda kāṇayyā*): A śaraṇa inherits the power of the Supreme One, of manifesting Itself as many. But he is always awake to the Real Oneness.

50. p. 73.

In knowledge ...... itself (*aṟivina aṟivu kāṇayya*): knowledge refers to the śaraṇa's consciouness of his identity with the Supreme; Knowledge refers to the Consciouness which, free of all dualities, sees everywhere in all things the same One.

51. p. 76.

V. 54.

The eye-black of right wisdom: Just as the magic eye-black helps in detecting hidden treasure, so does right knowledge in unveiling the Absolute Reality.

SS, Vol. II. Note No. 1. p. 394.

52. p. 82.

V. 59.

I have met the Guru face to face: namely Basavaṇṇa.

53. p. 84.

V. 60.

An account of the circumstances in which Prabhudēva found Animiṣa in an underground temple and took the Liṅga from him. Prabhudēva, led by a snake, dug up an underground temple, where he found Animiṣa lost to the world as he gazed steadily upon the Liṅga on his palm.

Vide SS, Vol. I. Pr. to V. 30. pp. 78–79.

54. p. 84.

The moment ...... fame (*dhṛṣṭatanadalli ......khyātiyāyittu*): Animiṣa's body, which had been 'slipping off the world' (St. 2), was dissolved, and he passed into Prabhudēva.

55. p. 84.

When with zeal ...... Basavaṇṇa's eye (*bhaktidaḷaduḷadinda ....dṛṣṭitāgalu*): One of Basavaṇṇa's eighty-eight miracles.

SS, Vol. II. Note No. 58. V. 37. p. 377.

56. p. 85.

V. 61.

Basavaṇṇa it is ...... behold (*anumiṣaṅge ...... nīnu*): Vide V. 58.

57. p. 58.

Since through a zeal ...... storm (*bhaktidaḷaduḷadinda.... koṇḍenāgi*): Refers to Prabhudēva's act in violently snatching the Liṅga from Animiṣa's hand.

58. p. 86.

V. 62.

What means ...... old (*kiṟiyarādadēnu? hiṟiyarādadēnu?*): Prabhudēva deprecates Cennabasavaṇṇa's description of himself as his younger brother.

Vide V. 60.

59. p. 87.
V. 63.

In Vacana 62, Prabhudēva has declared that Cennabasavaṇṇa was a great seer from a time before time. Here Cennabasavaṇṇa replies that he owes all his knowledge to God.

60. p. 88.
V. 64

Prabhudēva asserts that true knowledge is not that which is acquired by the common spiritual aids of Guru, Liṅga etc., but through oneself. The realisation of oneself is possible only when one has transcended the idea of Godhead.

61. p. 89.
V. 65.

In reply to Prabhudēva's assertion that one must transcend the Guru in order to truly realise oneself, Cennabasavaṇṇa points out that Prabhudēva had actually got his Liṅga from his Guru Animiṣa.

62. p. 90.
V. 66.

Prabhudēva admits here that Animiṣa has indeed been his Guru, since his spirit lives in the Liṅga. Prabhudēva has inherited it from him. He is, therefore, not guilty of disloyalty to Animiṣa.

63. p. 91.
V. 67.

Cennabasavaṇṇa remarks upon Prabhudēva's dual consciousness of himself as apart from Liṅga.

64. p. 95.
Vs. 70–74.

The words coming from a Prāṇaliṅgi are suffused with the light of Prāṇa—Liṅga. According to an anonymous commen-

tator, the 'knot of words' refers to the sacred spell transmitted by the Guru through the ears in the Mantra initiation. These sacred words are termed Mantraliṅga.

Cf. "The word they speak is the effulgent Liṅga"
SS, Vol. I. Ch. II. V. 28. p. 182.

65. p. 95.

The will-less ...... break (*bhāvavillada ...... ghanavu*): Describes the ultimate experience of the Prāṇaliṅgi, void of all knowledge and form, as he realises that the Ultimate is Śūnya.

66. p. 95.

The Sound that emanates: This Sound is the *niśśabda*, the Supreme.

67. p. 95.

To know the Paramātma ...... Ātma's aid: To know the nature of the supreme Self, here connoting Prāṇaliṅga, the aid of the individual self is essential. As a matter of spiritual experience, the self in its deepest depths is nothing but the supreme Self Itself. It is through the realisation of Iṣṭa-, Prāṇa-, and Bhāvaliṅga that one has to advance and attain to the Absolute.

68. p. 95.

Having swallowed ...... full (*iruḷu manavane.......... nuṅgidāta bharitā*): The mind of man, which is totally ignorant of its own roots in the Absolute, is compared to darkness, and the knowledge which awakes to this Absolute to daylight. To reach the ultimate goal, the Absolute Reality, one has to pass beyond both ignorance and knowledge. In the meanwhile, all words entailing discursive knowledge have to completely disappear. The ultimate realisation is silence.

Niśśabdaṁ at paraṁ brahma paramātmā samīryatē ।
NB.U, 48.

69. p. 95.

The light of the lotus of the heart: The light emanating from the heart's lotus of a śaraṇa fills the Supreme as a river pours itself into the ocean. This lotus of the heart is the same as the vital centre, Anāhata Cakra. This is the abode of the Jīvahaṁsa, or the individual soul.

Vide AYT, Ver. 10 and Commentary thereon. p. 5.

70. p. 95.

The master of six systems:

Vide SS, Vol. II. Note No. 4. p. 358.

71. p. 95.

The earth ...... from darkness (*dharege ...... tāmasakkoḷagāga*): According to a commentator, earth, water, fire, wind and ether are symbolic of body, mind, vital breath, will and soul. The experience of the Prāṇa—Liṅga involves total suspension of all these.

72. p. 97.

V. 75.

The Great ...... certainty (*ghanakke ghana ...... nōḍā*): The mystical experience involves the identification of the śaraṇa's consciousness with the Divine Consciousness, of the Self in him with the Absolute Self. It also involves complete fulfilment and certitude.

73. p. 99.

V. 78.

It was as if ...... jogged (*karpura ...... māḍidantāyittu*): If you jog, or shake, a casket of camphor, it only gives out more perfume. Higher and higher experiences will be revealed in the company of the śaraṇas as a result of discussion.

74. p. 100.

V. 79.

Behold the union ...... either one (*samasukha..................saṅgava nōḍā*): The union between Prabhudēva and

Basavaṇṇa is not to be conceived in terms of our ordinary notions of contact and association and the human joy that goes with these.

75. pp. 101-102.

V. 81.

To Basavaṇṇa's modest deprecation of his identification with Prabhudēva in the last Vacana, Cennabasavaṇṇa replies that the fact is obvious and as hard to conceal as a stolen mountain of gold. (Hēmagiri, or gold mountain, is a name of Mount Mēru).

76. p. 104.

V. 83.

When heavens ...... Tortoise too (*dhareyākāśavilladandu.... ......kūrmarilladandu*): i.e. before the creation of the world and the elements. According to Hindu belief, the world rests on a tortoise.

77. p. 104.

Becoming a great ...... Great (*mahāghanakke ...... nindu*): According to Vīraśaiva belief, Basavaṇṇa, as Vṛṣabha, was Lord Śiva's carrier.

78. p. 104.

When I was ...... head and hand (*kāruṇyada.......... ......nīvallade*): Refers to Basavaṇṇa's initiation of Cennabasavaṇṇa when still in his mother's womb.

Vide SS, Vol. II. Ch. IV. V. 3. p. 30.

79. pp. 106-107.

V. 84.

In reply to Cennabasavaṇṇa's tribute in the previous Vacana, Basavaṇṇa here professes himself a mere disciple of Cennabasavaṇṇa, whom he describes as the pioneer in establishing, from time immemorial, the identity of Liṅga and Prāṇa.

NOTES AND COMMENTS

CHAPTER IX

1. p. 128.

V. 1.

When offered was ...... no more (*arpitave .... aḷidu*): In the process of offering there is at first the sense of 'I'. When this sense of 'I', together with body, mind and soul, is offered to the Divine, that is the true offering. A śaraṇa becomes an eternal Prasādi when he trascends the limits of the sense of both ego and egolessness.

Cf. 1. SS, Vol. I. Ch. I. V. 64. p. 110.
2. LLVC, V. 22. p. 235 & V. 51. p. 253.

2. p. 130.

V. 2.

As for the impartite ...... Self (*niravaya ...... svāyatavāyittu*): The experience of the impartite, the Niravaya Parabrahma, without parts, resulting from the opening of right knowledge, is firmly planted in the devotion of a śaraṇa. Here is implied the mingling of love and knowledge.

3. p. 131.

V. 3.

The term Anāhata Māhēśvara stands for a pure and true śaraṇa unsullied by earthliness. The idea is that Basavaṇṇa came down to the world and gave a new orientation to the conceptions of Offering and Grace, to Yōga which once entailed unnatural breathing, and to the very basis of the social structure.

4. p. 131.

V. 3.

Twice-born .... Noble-born (*dvija praja traja*): With Basavaṇṇa came to the world and worked with him the cohorts of saints with different natures and qualities. The term *dvija* means one who has received religious initiation.

The term *traja*, as emended to *trija*, means one who is initiated into the higher mystic lore and who may be said to be new-born into the spiritual order.

5. p. 131.
V. 3.

Is ever brimming ...... as well (*cirakāladalli.......... ......saṁpūrṇavāgippanayyā*): The unstruck sounds according to Vīraśaivism are nine: the sounds of the humming of the bee, flute, gong, drum, thunder, praṇava, heavenly music, the lion's roar, and the Great Sound.[1]

1. VSS, Pt. II. pp. 206–208.

6. p. 132.
V. 4.

With aṅga turned ...... to Prāṇa (*aṅgave ...... prāṇa*): A śaraṇa may have the experience that his body, shedding the lower nature, is filled with the Divine become his vital breath. Now the śaraṇa is unioned with Jaṅgama, and this union, which integrates Guru, Liṅga and Jaṅgama, is turned into Mahāliṅga.

7. p. 136.
V. 7.

The will and .... Unbegun (*ādiyanādiyanu ...... hēḷā*): It is the will and will-lessness that effect the union of the Begun and the Unbegun—the body and the spirit. It may, however, be noted that Ādi and Anādi have also other connotations.

Vide SS, Vol. II. Ch. VI. Note No. 7. pp. 395–96.

8. p. 138.
V. 8.

eightfold will: This is the consciousness of one's own self as: individual self, the inner self, etc.

Vide SS, Vol. II. Ch. VI. Note No. 19. p. 399.
ADV, V. 359. p. 205.

9. p. 138.
V. 8.

sixteenfold piety and eightfold worship:

Ref. SS, Vol. II. Ch. V. Note. No. 17. p. 390.

10. p. 138.
V. 8.

threefold knowledge: 1) of Guru, (2) of Liṅga, and (3) of Jaṅgama.

11. p. 138.
V. 8.

Prasāda—Pure, Perfect and most Perfect: By offering body, mind and life to Guru, Liṅga and Jaṅgama, a bhakta gets, respectively, pure, perfect and most perfect Prasāda.[1] Such offering is preconditioned by integral knowledge and intense devotion. By enjoying this threefold Prasāda, the bhakta's body, mind and life are transmuted to Prasāda itself.[2]

1. MBS, Ver. 21. p. 6; LLVC, opening prose to Ch. XII. p. 224.
2. AKV, V. 34. p. 136.
   Cf. SS, Vol. I. Note on V. 63. p. 403.

12. p. 138.
V. 8.

Behold the light ...... left side (*vāmabhāgadalli mahavu udayavāyittu*)*:* Left side is the left-hand palm which holds the Iṣṭa-Liṅga. Fixing one's gaze on it, the śaraṇa experiences the Divine Light.

13. p. 138.
V. 8.

Kṣīraka point: Situate in Brahmarandhra whence flows the ambrosial nectar. There are, however, different accounts of it.

Vide AYT, Ver. 18–19. pp. 14–15 and commentary.

14. p. 139.
V. 9.

The enchantress is obviously the power of Illusion (Māyā) which appears in numberless forms and colours, deluding the mental consciouness with infinite multiplicity and diversity. 'Māyā' is responsible for divisive ignorance and duality. All the same, according to Maḍivāḷayya here, this 'damsel' bears on her head—representing knowledge—the basket or the vessel of the cosmic egg (Brahmāṇḍabhāṇḍa) filled with the one omnipresent God; that is, Māyā induces us to find the Divine in the world. Only the enlightened consciouness can seize the Divine, which is transcendent and immanent.

15. p. 139.
V. 9.

So I gave a cloth ...... god (*nānu ...... dēvarakoṇḍu*): There is a pun on the word *aṟuve*, meaning cloth and knowledge. *Ondaṟuve* means at once a cloth and knowledge of oneness.

16. p. 140.
V. 10.

Discipline: The word (*Śīla*) means, in Vīraśaivisjm, a way of life in accordance with Truth, embodying all virtues conducive to spiritual life. The word ordinarily used is Practice.

17. p. 141.
V. 11.

In the eyes of Maḍivāḷayya, Basavaṇṇa combines in himself the roles of Lord Śiva, Teacher, Bhakta, Liṅga, the Divine expanse. As Śiva, he sanctified the mortal world; as Teacher, he cut the bonds of birth; as Bhakta, he carried the cohorts in his vast being; as Jaṅgama, he is the great and glorious one, perfect and fulfilled from time beyond time; and as the boundless Vast, he is the ultimate Ground.

18. pp. 140-141.

Vs. 10-11.

These bring out the significant role Basavaṇṇa played in at once evolving the system of integral devotion and knowledge, and putting it into practice.

19. p. 142.

V. 12.

Forgetfulness ...... **body's plague** (*aṟivanāṟaḍigoṇḍittu* .... *saṁsāra*): A chain of causation is indicated here: how the nature of the world is responsible for the limitations of the body; how the body's sins give rise to Karma; how Karma leads to illusion; and illusion in its turn is responsible for that foregetfulness which clouds man's consciousness.

20. p. 144.

V. 13.

Once you obtain ...... **Truth** (*Guhēśvaraliṅgadalli*...... *Maḍivāḷamācayyā*): One cannot achieve the Truth who receives instruction living between knowledge and ignorance.

21. pp. 144-145.

V. 14.

Maḍivāḷayya, while admitting that knowledge is a precondition to the realisation of Guru, Liṅga and Jaṅgama, declares that he has found them through Basavaṇṇa's grace.

22. p. 145.

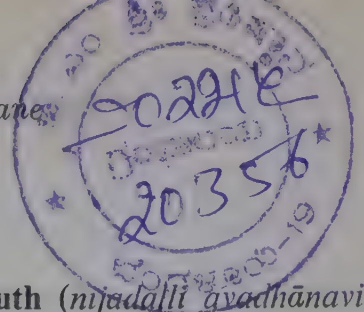
V. 15.

You should be ...... **mind** (*tanuvilladirabēku manavilladi-rabēku*) One can assimilate Guru, Liṅga and Jaṅgama only when one's body and mind have shed their earthly nature and qualities.

23. p. 145.

V. 15.

Taint: This refers to body, mind and spirit.



24. p. 146.

V. 16.

With no .... from the Truth (*nijadalli avadhānavilla*): Once you are firmly fixed in the consciousness of the eternal Reality there is no need to be vigilant; nor is there any fear of distraction.

25. p. 147.

V. 17.

If you refer to lust .... your lust (*tanuvinallippa .... bayakeyoḷade*): The mind is invariably affected by the lust of the body even though you do not reveal it. Such an infected mind cannot have love for the Divine equal to Its love.

26. p. 148.

V. 18.

In the palm ...... Prasāda (*kāmada karasthaladalli ...... grahisidenu*): Love, anger, greed, infatuation, pride and jealousy are counted as enemies of man. Maḍivāḷayya here relates how he transformed these into active virtues.

Vide V. 19. p. 149.

27. p. 151.

V. 21.

In the previous Vacana, Prabhudēva has asked Maḍivāḷa Mācayya to explain his unitive state. Here Maḍivāḷa Mācayya refers to Basavaṇṇa for the explanation.

28. p. 151.

V. 21.

The manner .... *ma* (*ālīyavāgi ...... pariya*): Maḍivāḷayya relates how he has arrived at the experience of the formless Supreme which ascends to what is known as *nāda-brahma*.

29. p. 154.

V. 24.

I know not .... than void (*śūnyavanariye; niśśūnyavanariye*): Śūnya is the Absolute Void. A śaraṇa transcends the awareness even of this state, and that is *niśśūnya*.

30. p. 155.

V. 25.

We may note here one more expression of Basavaṇṇa's humility as well as his characteristic stress on community life.

31. pp. 158-159.

V. 28.

'Vyāvarṇane' means a complete description of a thing bringing out its significant nature. But the nature of the Divine defies description. Even the vacanas, songs and praises are couched in words which are incapable of reaching up to the Divine. A Liṅgānubhāvi does not describe; he simply *is* the Experience of the Divine.

32. p. 160.

V. 29.

Ere Uma was wed ...... cult (*Umeya ...... tōrida*): Even before Lord Śiva was wedded to Uma[1], Basavaṇṇa, the Śaraṇa, existed. It was he who sublimated the idea of Śivabhakti into absolute love (*śivādvaitabhakti*).[2] It was he, again, who rejected the numerous rites, rituals and ceremonies and revealed the way of the worship of Iṣṭa-Liṅga.

1. SS, Vol. III. (Ch. VIII. Note No. 32 V. 31) p. 385.
2. SS, Vol. II. Note No. 3. pp. 357–358.

33. p. 163.

V. 32.

It is like hugging .... fire (*vārikalla ...... karpuradantāyittu*): Prabhudēva relates his feelings as a result of his association with Maḍivāḷayya. He has the experience of one who hugs a statue of hailstone (a common image of pleasure in India),

and all his being is flooded with calm and peace. Also with light, even as the camphor uncovering the veil of fire.

34. p. 165.

V. 33.

The lump of the eightfold flesh (*aṣṭatanuvina ghaṭṭi*): That is, the eightfold categories: earth, water, fire, air, ether, sun, moon and the soul. These are imaged in Indian mythology as forming the eightfold body of God Śiva.[1] These elements are also constituents of the human body. Sometimes there is a reference to the inner eightfold body.[2]

Vide (1) yā sṛṣṭiḥ sraṣṭurādyā. Ab. S, I. 1.
(2) VSS, Pt. II. p. 98.

35. p. 47.

V. 34.

Prasāda is the fruit of devotion which you get instantly: You reap even as you sow. You get exactly what you want, as the patient does when the physician prescribes the very diet he asks for. This way may appear to be sinful, but is in fact meritorious.

Vide ADV, V. 157. p. 95.

36. p. 168.

V. 35.

He sanctified. . . . cloth (*tānondu hosa biḷida maḍimāḍi*): A new white cloth is symbolic of pure knowledge.

37. p. 169.

V. 36.

He is made . . . . in will-lessness (*aṅgayya . . . . nirṇayavāda liṅgaikya*): The single-pointed gaze of Prabhudēva on his Iṣṭa-Liṅga is so intense and powerful that the form of Liṅga in the hand is dissolved.

Cf. Animiṣayya's gaze: SS, Vol. I. Ch. I. Pr. to V. 30. pp. 78–79.

38. p. 173.

V. 39.

The imagery here is drawn from Maḍivāḷa Mācayya's vocation of washerman.

39. p. 173.

V. 39.

He made into folds . . . . sixteen (*caturdaśa . . . . māḍidanu*): 'Fourteen' refers to the fourteen principal nerves:[1] alaṁbusā, kuhū, viśōdarī, varuṇā, hastijihvā, yaśasvatī, aśvinī, gāndhārī, pūṣā, śaṅkhiṇī, sarasvatī, iḍā, piṅgalā, suṣumnā. The 'sixteen' refers to the inner and outer eightfold pride. The inner pride:[2] saṁsthita, trinikṛta, vartini, krōdhini, mōhini, aticārini, gandhacārini and vāsini.

For outward pride, Refer SS, Vol. II. Note No. 11. p. 397.
1. Bh.U, p. 476. (2) VSS, pt. II. pp. 121–123.

40. p. 175.

V. 41.

Shattering the Bindu . . . . Kalā (*binduva haṟidu, nādavanatigaḷedu*): For Nāda, Bindu and Kalā, see Note No. 22 on V. 21. Ch. VIII. p. 383.

Basavaṇṇa has transcended Nāda, Bindu and Kalā and achieved the Divine effulgence.

41. p. 176.

V. 42.

That which hath come . . . . lodged in me (*āyata, svāyata, sannahita*):

Vide. Ch. VIII. V. 39. Note No. 37. p. 387.

42. p. 179.

V. 43.

Of the eight-pettalled lotus: 'Karnike', perhaps, stands for devotion (that is, Bhaktyaṅgane). The seven maidens stand for the sevenfold devotion, namely, śraddhe, niṣṭhe, avadhāna, anubhava, ānanda, samarasa and paripūrṇa. A

Bhakta worships the Liṅga in the heart's lotus with this sevenfold devotion.

Vide VSS, Pt. II. pp. 168–169.

43. p. 182.

V. 45.

The distinctive quality of Vīraśaivism, as suggested in this vacana, is incompatible with the vulgar religious and philosophical notions. Its one precondition is possession by Liṅga, which is attended by renunciation of ego-sense and pride.

44. p. 188.

V. 51.

One handful . . . . Void (*ondu kaiya bayalanenage koṭṭanu*): Basavaṇṇa instructed Maḍivāḷayya and Cennabasavaṇṇa in the lore of the Absolute Void. Although the instruction given was the same, the measure of instruction received varied with the individual degree of maturity.

45. p. 189.

V. 51.

Giving one piece . . . . . back to me (*ondu biḷida . . . . bīsāṭanu*): 'One piece of white' stands for the higher knowledge, pure and unsullied. When Maḍivāḷayya submitted this his experience to Basavaṇṇa, the latter, apparently, did not approve of it. 'Wages' stands for Basavaṇṇa's grace.

NOTES AND COMMENTS

CHAPTER X

1. p. 207.

V. 1.

Siddharāmayya here wishes to know from Prabhudēva the importance of Iṣṭa-Liṅga, i.e. the Liṅga on the palm: Is the body, soul etc., Liṅga, or rather the Liṅga on each of these?

2. p. 208.

V. 2.

Creation's Seed . . . . Thing (*ondū illada binduva*): Bindu is here 'the supreme Being',[1] transcendent creative Brahman, the uncaused cause, swayaṁbhu or self-born,[2] motionless Himself, yet the cause of all motion,[3] the Eternal Silence beyond the Trinity—Brahma, Viṣṇu and Rudra.

1. Ser. P, p. 241.
2. TSV, V. 22. p. 7.
3. Cf. tadējati tannaijati taddūrē tadvantikē /
tadantarasya sarvasya tadu sarvasyāsya
bāhyataḥ. I.U, 5.

3. p. 209.

V. 3.

Here Basavaṇṇa, knowing, as the author says, that Lord Siddharāmayya had no Iṣṭa-Liṅga on him, gives a tactfully roundabout answer to Prabhudēva's request. He identifies the three Liṅgas—Iṣṭa-, Prāṇa- and Bhāvaliṅga, with his three great śaranas[1] and disowns all knowledge of any difference among them.

1. Cf. Ch. IX. Vs. 47 & 53. p. p. 185 & 191.

4. p. 210.

V. 4.

Basavaṇṇa here, modestly and apologetically and even at the risk of offence, affirms his belief in the indispensability of Iṣṭa-Liṅga.

5. p. 212.

V. 6.

Those having the triple . . . . the triple Liṅga too (*aṅgatrayavuḷḷavaru liṅgatrayasaṁpannarāgabēku*): Cennabasavaṇṇa insists on Iṣṭa-Liṅga on the ground that the body at its three levels—the gross, the subtle and the causal—must wear the three Liṅgas.

Cf. TSV, V. 182. p. 62.

6. p. 213.

V. 7.

Siddharāmayya here contends that there is no need for him to wear a Liṅga on the body since he has transcended the threefold body.

7. p. 214.

V. 8.

When one . . . . remains (*aṅgavilleṁballiye . . . . biḍadu*): Cennabasavaṇṇa's answer to Siddharāmayya: One cannot claim to have transcended the body as long as he can speak of the body at all even in denying it.

8. p. 215.

V. 9.

Siddharāmayya, accused of a contradiction in affirming-in-denying, replies that what is wanted is not the shedding of the body but its transcendence. (The same is true of the mind, the will and the personality).

9. p. 216.

V. 10.

Prabhudēva, apparently in support of Siddharāmayya's stand, tells Cennabasavaṇṇa that the external symbol as well as outer worship seem to be a superfluity in Siddharāmayya's case.

10. p. 217.

V. 11.

The argument in the previous vacana is here continued and illustrated by different images. At his stage of realisation, Siddharāmayya can do without the common aids.

11. p. 218.

V. 12.

Cennabasavaṇṇa's reply to Prabhudēva's contention in the previous vacana. He argues that no detachment is conceivable apart from attachment to Liṅga. He illustrates this point from the kite, the cart, etc.

12. p. 219.

V. 13.

The general argument of this vacana is that everything needs a 'point of rest'. For example, there is no sweetness in the fruit that does not grow on a tree which itself grows out of the earth.

13. pp. 219-220.

V. 14.

Prabhudēva's rejoinder to Cennabasavaṇṇa: When both body and soul are divine, the outer symbol is superfluous.

14. p. 220.

V. 15.

Chennabasavaṇṇa's reply to Prabhudēva: The Iṣṭa-Liṅga visible on the palm is no mere physical object but a symbol embodying the Prāṇa-Liṅga.

15. p. 220.

The discipline . . . . Iṣṭa-Liṅga (*ācāra . . . . Iṣṭaliṅga*): According to Cennabasavaṇṇa, Iṣṭa-Liṅga represents the end-product of the process that divinises the body.

16. p. 221.

V. 16.

Cennabasavaṇṇa, continuing his argument, here suggests, through several approximate comparisons, that there is no essential difference between Iṣṭa and Prāṇa, as there is none between Form and the Formless.

17. p. 223.

V. 17.

Cennabasavaṇṇa further affirms that the body, being triple, needs the triple Liṅga; the gross body needs the Iṣṭa-Liṅga.

18. p. 223.

What if . . . . Śakti apart (*satisaṅga . . . . śivanuṇṭe*): (1) It is not enough to love a wife, you must marry her. (2) True, the eyes see but they need a lamp to see in the dark. (3) When you claim to have seen an object, you must not forget the part played in your seeing by the sun. (4) Śiva needs Śakti for support, and the soul needs the body.

19. p. 224.

V. 18.

Does talking of Iṣṭa's . . . . straight (*iṣṭa . . . . prāṇaliṅgiyappane*): Mere talk of the Liṅga on the palm containing the Light within that can be seen eye-to-eye only through experience (dṛṣṭayōga) can never take one to the experience of Prāṇa-Liṅga.

20. p. 224.

Mōḷigeya Mārayya points out here that merely to talk of Iṣṭa-Liṅga does not help in attaining the Prāṇa-Liṅga.

21. p. 225.

V. 19.

Mōḷige Mārayya argues that (1) just as a root must have the soil to hold to, so does the Prāṇa-Liṅga need the Iṣṭa for its support; (2) the Iṣṭa is the solidified and visible form of the Prāṇa-Liṅga, as a tree is the solidified and visible form of the sap.

22. pp. 225-226.

V. 20.

The Prāṇaliṅgi tate is possible only when the Prāṇa-Liṅga hidden behind the Iṣṭa-Liṅga becomes visible, just like oil from seed, juice from fruit, or a face hitherto screened.

23. p. 226.

V. 21.

Dāsimayya says, in support of Iṣṭa-Liṅga, that what appears on the palm is only the glow of an inward divine Truth (Cf. Plato's definition of Beauty as the splendour of Truth). In the Iṣṭa-Liṅga we have that formless divine Truth taking a concrete form as if cast into a mould.

24. p. 227.

V. 22.

Meṟemiṇḍadēva reinforces the argument in favour of the Iṣṭa-Liṅga by two more images: (1) However sharp the blade, a hand must hold it. (2) Knowledge is not possible except in terms of concrete signs. In the same way, there must be a close correspondence between your actual experience and your outward behaviour.

25. p. 228.

V. 23.

Uriliṅgapeddaṇṇa supports the line of reasoning in two ways: (1) Divine worship requires outward aids. (2) If the Guru installed the Iṣṭa-Liṅga (which is no less than Prāṇa-Liṅga brought to the palm) it is because there is a profound significance in it. To deny its validity would be as absurd as expecting a vacuum in a diamond. "It is an integral knowledge that is being sought, an integral force, a total amplitude of union with the All and Infinite behind existence. For the seeker of the integral Yōga no single experience, no one Divine Aspect—however overwhelming to the human mind, sufficient for its capacity, easily accepted as the sole or the ultimate reality—can figure as the exclusive truth of the Eternal. For him the experience of the Divine Oneness carried to its extreme is more

deeply embraced and amply fathomed by following out to the full, the experience of the Divine Multiplicity." (SOY, Pt. 1. p. 96).

Vide Vs. San, V. 10. p. 137.

26. p. 228.

V. 24.

Rāyasada Mañcaṇṇa endorses the argument in favour of the Iṣṭa-Liṅga by declaring that to ignore a symbol given as an aid to knowledge is the height of folly, indeed as foolish as accepting an invitation to dinner and forgetting to bring along the very organ (mouth) wherewith to dine.

27. p. 229.

V. 25.

Ḍakkeya Bommaṇṇa, arguing for the visible Liṅga, uses two illustrations: (1) Law as an abstract notion is illusive and therefore we reduce it to writing as laws. (2) The idea of the Divine is apt to evade us unless we concentrate on the visible objects representing It.

28. p. 230.

V. 26.

Amugidēva argues that the outer and the inner are interdependent like the blind man and the cripple; or, indeed, like knowledge and action.

29. p. 231.

V. 27.

Śivanāgamayya argues on grounds of community life: whoever would join it must conform.

30. p. 231.

You ought . . . . aṅga in the front (*aṅgada . . . . gamisalāgadu*): All man's activities are driven by egoism. But for a śaraṇa the driving force of all his inner and outer activities is the Divine.

31. pp. 223-24.

V. 29.

An eye in the forehead (*nosalalondu kaṇṇu*): We know from 'Śūnyasampādane' itself that Siddharāmayya had an eye in the forehead.

Vide SS, Vol. I. Ch. III. V. 22. p. 240.

32. pp. 234-235.

V. 30.

Cennabasavaṇṇa here sums up the whole idea of śaraṇahood: He is the śaraṇa whose life is wholly lived in the Divine.

33. pp. 235-36.

V. 31.

Basavaṇṇa here points out that it is a great sin to rely on the common yōga practices after one has been introduced to Liṅga doctrine.

34. p. 239.

V. 34.

The bond between Iṣṭa-Liṅga and Prāṇa-Liṅga, Prabhudēva goes on to say, is as close as between the sesamum seed and the perfume which is mixed with it. You can't have one without the other.

35. p. 240.

V. 35.

Siddharāmayya, either overwhelmed by the cumulative force of the various arguments advanced by the śaraṇas, or suddenly smitten by a stroke of Grace, utterly surrenders and prays to be admitted to the community of the śaraṇas.

36. pp. 241-242.

V. 37.

For whom the Principle . . . . are Thou (*endippenayyā . . . . turyāturya nīneyāgi*): Here Siddharāmayya is eager to live in that state of consciousness where he can experience the synthesis of the Absolute, or universal Ground, and all other contin-

gent principles deriving from that Ground; of the ultimate bliss (*turya*, *caturya* and other blissful states) deriving from it.

37. p. 243.

V. 39.

So that . . . . Thy sign (*ninna . . . . naṁbuva*): Siddharāmayya prays Prabhudēva for the grace to realise that any mark of Jaṅgama is indeed the symbol of Reality.

38. pp. 244-245.

V. 40.

Because I built . . . . living things (*keṟe . . . . kṛpeyuṇṭendu*): Vide SS, Vol. I. Ch. III. V. 7. pp. 223–24.

39. p. 246.

V. 41.

Lord make me come . . . . successive lives (*ninnavara . . . . huṭṭa*): Siddharāmayya, in the depths of his repentant humility, would rather resign his release from the cycle of birth for the privilege of serving the śaraṇas for ever. He, however, earnestly desires to get liberated from the round of births subject to ignorance and illusion[1] which would never permit him to do such service.

1. Cf. SS, Vol. II. Notes No. 35 and 36. p. 405.

40. pp. 246-247.

V. 42.

It is easy . . . . . discipline (*nuḍiyabahudu . . . ācārava*): Siddharāmayya has realised that merely talking of spiritual attainment without sufficiently taking into account the aids thereto is not enough. (Unlike Advaita, Vīraśaivism believes in the reality of both knowledge and action).

41. pp. 248-249.

V. 43.

Prabhudēva, summing up the argument for śaraṇa Discipline, states here the superiority of the Iṣṭa-Liṅga way: in order to

confirm oneself in this faith, one must discard one's belief in the traditional ways prescribed by the scriptures, such as yogic concentration and practice of the Kuṇḍalini method.

(a) Refer to Note no. 24. on V. 22.

(b) VG (Kai. P), song 31. p. 61.

(c) BV, V. 743. p. 198.

(d) Kai. K, Song 23. pp. 100–101.

42. pp. 248-49.

Put not . . . . Void (*śūnyakketalevāranikkadiro*): The absurdity of rigid scriptural prescriptions is brought out here as if one could confine the Infinite with a head-band.

43. pp. 250-51.

V. 44.

Prabhudēva here enumerates the effects upon him of his getting Iṣṭa-Liṅga from his Guru Animiṣa. His whole body, inner and outer being, life, mind, will, knowledge and experience, completely shed their lower nature, and now stand entirely transformed into Liṅga, as by a complete conversion or integral transformation. His being has become a habitation for the Divine, and Prāṇa-Liṅga a permanent possession.

For the term Navanāḷa:

Cf. iḍā ca piṅgālā caiva suṣumnā ca tṛtīyakī
gāndhārī hastijihvā ca pūṣā caiva payaśvinī
alaṁbū lakuhā caiva śaṅkhinī daśanāḍikāḥ

CBV, 12. p. 676.

Nāḷa is the corrupt form of the Sanskrit Nāda, a channel. Of the ten channels, nine are joined to the two ears, the two nostrils, the two eyes, the tongue and the organs of generation and excretion. The tenth, the Suṣumna nerve, is connected with Sahaśrāra or Brahmarandhra. One result of uniting with Liṅga is the suspension of the movement of the winds[1] moving through them. Now it is the Liṅgaprāṇa that moves through them.[2]

1. Vide AKV, V. 411. pp. 210–220.
2. Vide (*a*) The splendour, shining like a flawless gem,
Is filled with Prāṇa-Liṅga in all nine nerves.
SS, Vol. III. Ch. VIII. Song 70. p. 95.

(*b*) ennanavanāḷaṅgaḷalli hoḷedu suḷiva paravastuvu nīne ayya.—AKV, V. 80. p. 190. and also
tuṁbida huṇṇiveya beḷadiṅgaḷu oṁbattu bāgilalli horasūsutirpudu nōḍā.
Ibid. V. 42. p. 169.

44. p. 252.
V. 45.

Amugidēvayya here declares that, without the faith and practice of Vīraśaivism, every other spiritual method is futile.

Eight great powers: aṇimā mahimā caiva garimā laghimā tathā prāptiḥ prakāmyamīśatvaṁ vaśiṭvaṁcāṣṭasiddhaya.
Vide YD, p. 112.

Fourfold rank: sālōkya, sāmīpya, sārūpya, sāyujya: Residence with God, (YD, p. 132); Nearness to God, (YD, p. 135); Similarity to God, (YD, p. 138) and Conjunction with God, (YD, p. 140).

45. p. 252.
V. 46.

Amugidēva here stresses the ultimate aim of the śaraṇa way, union with Liṅga. Without that one fails in one's devotion to one's Guru, and so the whole chain of devotion from Guru, Liṅga and Jaṅgama.

46. pp. 255-56.
V. 47.

The Liṅga is implicit and immanent in Iṣṭa-Liṅga, as the solar rays in the sun, the tree in the seed, as water in the moonstone and fire in the sunstone, as the various milk products in milk.

Ref. AKV, V. 8. p. 17.

47. p. 257.
V. 48.

Prabhudēva, in requesting Cennabasavaṇṇa to perform the Liṅga investiture, reiterates the argument for Iṣṭa-Liṅga (or Kriyāliṅga) with the aid of several images:

1. A precious stone needs to be set in gold.
2. The sweetest fruit must grow on a tree.
3. The loveliest picture must have a wall etc. to paint on.
4. A treasure, whose presence in the earth is divined, does us no good unless it is dug up with implements.

48. pp. 258-59.

V. 49.

An account of the twenty-one kinds of initiation required at an investiture, divided into three groups of seven each relating to the physical, the vital, and the mental.

49. pp. 258-59.

Having wiped . . . . triple taint (*āṇavamala . . . . kaḷedu*):

Ref. SS, Vol. I. Note on V. 41. p. 392.

50. p. 258-59.

That of Command (*ājñādīkṣe*): It is demanded of the disciple not to go the way of the world.

Vide VSS, Pt. III 1st half, pp. 97–98.

51. pp. 258-59.

That which employs similitudes: The teacher reveals to the disciple that the eightfold external protective coverings (aṣṭāvaraṇa), namely Guru, Liṅga, Jaṅgama, Pādōdaka, Prasāda, Vibhūti, Rudrākṣi, Mantra, have counterparts in the inner being of man. They are (1) awareness (aṟivu) (2) right knowledge (sujñāna) (3) Self-experience (svānubhāva) (4) Nectar of compassion (karunāmṛta) (5) Gift of Prasāda (kṛpāprasāda) (6) Self-conscious splendour (bhasita) (7) Self-conscious light (citkānte) and (8) Self-conscious Bliss (cidānanda).

Vide VSS, Pt. III. 1st half, pp. 98–99.

52. pp. 261-62.

V. 50.

He killed . . . . breath (*vāyuprāṇiyāgiddudakondu*):

Ref. SS, Vol. II. Note No. 33. p. 369.

53. p. 369.

V. 51.

Upon the forehead . . . his (*kañjakarṇikeya haṇeyalli . . . . ācārya-nāma*): The five letters here referred to are, according to the text, 'vi ha tta va sa'. It is difficult to understand what exactly these letters stand for. There is, however, a suggestion by scholars that this should be emended as ī, a, ta, vā, sa. And these letters stand for the five faces of Lord Śiva, *īśāna*, *aghōra*, *tatpuruṣa*, *vāmadēva* and *sadyōjāta*. This is the name that the Absolute assumed for the first time. As already noted, these five faces are experienced as the effulgent light of the fivefold Liṅga. 'Avve' refers to the world Mother, the Consciousness-Force. According to Vīraśaivism, a saraṇa is part of the Consciousness-Force. As he grows into the Divine, he becomes an embodiment of the Consciousness-Force or, to be more correct, he is the Consciousness-Force itself (citsvarūpa). And the Liṅga established in his hand represents the six letters, ōṁ, na, ma, śi, vā, ya. These letters, according to the Vīraśaiva yogic system, are the seed letters[1] in the six vital centres, or cakras, in which are established Ācāra-, Guru-, Śiva-, Jaṅgama-, Prasāda and Mahāliṅga. As noted elsewhere, the Liṅga on the palm contains essentially all the six Liṅgas. Finally, the imperishable niṣkala-praṇava[2] experienced by the Śivayōgis in the blissful sahasrāra is said to be the name of the ācārya, or Teacher.

Cf. "Above (the end) of the Suṣumna-Nāḍi is the Lotus of a thousand petals; it is white and has its head downward turned; its filaments are red. The fifty letters of the Alphabet from A to Ḷa, which are also white, go round and round its thousand petals twenty times. On its pericarp is Haṁsa, and above it is the Guru who is Paramaśiva Himself".[3]

Vide 1. AKV, V. 111. pp. 217–219.

2. Ibid., V. 111. p. 218.

3. Ser. P, p. 453.

Cf. yō guruḥ sa śivaḥ prōktaḥ yaḥ śivaḥ sa gurussmṛtaḥ
CJ. A, KP. II. 7–16.

54. pp. 265-66.
V. 53.

The five syllables . . . . Guru's hand (*guruvina . . . . kāraṇadalli*): The śaraṇa must suffer death to this world before he can be reborn to the Divine.

55. p. 267.
V. 54.

The pure, the perfect, the absolute.

Vide SS, Vol. I. Note on V. 63. pp. 402–403.

56. p. 268.
V. 55.

Siddharāmayya here describes the illumination of his consciousness under the touch of Cennabasavaṇṇa's hand on his head.

57. p. 268.

The-two-and-thirty . . . . Conscious Self (*hṛdayakamalada . . . cidātma*): This refers to the Śāṁbhavi Cakra of six circles the smaller within the bigger. The 6th circle contains thirty-two petals. The 4th has sixteen, the 3rd eight and the 2nd four. The inmost circle is the pericarp of this heart-lotus. This eight-petalled lotus is not to be mistaken for the Anāhata Cakra which is also known as the heart-lotus. The sun, the moon and the fire disks and the Splendour and Right-knowledge, the Conscious Self and the Consciousness-Light—that is, the Supreme—all this is concretised in Siddharāma's experience. This vacana is quoted as an illustration of the heart-lotus known as Śāṁbhavi Cakra, with slight variations, in the Ms. *uddharaṇe paṭalagaḷu.*

58. pp. 270-71.
V. 56.

In the mere union . . . . gaze (*kaṅgaḷa . . . . kūṭadalliye*): Refers to the effect on the inner consciousness of concentrating one's eyes on the Iṣṭa-Liṅga.

59. pp. 271-72.

V. 58.

Cennabasavaṇṇa here seems to say that, since union with Liṅga is needed to transform Aṅga, and the higher illumination to transform the vital breath, neither the one nor the other is needed in Siddharāmayya's case who is already illumined and divinised. In the same way he is already made one with Liṅga beyond any possibility of separation.

60. p. 273.

The blood and seed . . . . together (*pañcabhūta . . . . baddhabandhavāyittō*): Blood and seed stand for the female and the male principles representing Śakti and Śiva. The self is a combination of these principles. Though it seems to be tied to the body and to move in the world of attributes, it remains untouched by the elemental qualities. And it does not live or move depending on the vital force. Siddharāmayya has now recognised his own true Self. The Self of Siddharāmayya seems to inhabit the body; in reality, he is the Void. He is simply a name, a form.

Vide. LLVC, Ch. XIV. V. 7. p. 323.

61. p. 273.

V. 60.

Siddharāmayya is here compared to Lord Śiva, the destroyer of Kāma,[1] of sacrifice[1] and of Tripura. Here these sports of Lord Śiva, identified with Siddharāmayya, are used symbolically. Tripura is a collective name for the three cities of Tārakākṣa, Kamalākṣa and Vidyunmāli. Here they refer, symbolically, to the threefold body—the gross, the subtle, and the causal.

1. Vide SS, Vol. II. Notes No. 32 and 33. p. 404.

62. pp. 274-75.

V. 61.

The fourfold frame . . . . sāyujya (*sālōkya . . . . caturvidha*):

Vide Note No. 44 on V. 45. p. 414.

63. p. 275.
V. 62.

Prabhudēva says here that Siddharāmayya had completely mastered his passions and desires. There is a play here on the word *hasu* which means both a cow (Sankrit paśu) and hunger or desire. 'Milch cow' suggests that desire is useful only when controlled.

64. p. 276.
V. 63.

This vacana means that Siddharāmayya's entire being has been possessed and transformed by the various aspects of the Divine.

65. p. 277.
V. 64.

Cennabasavaṇṇa is here comparing the mystic way with the way of ritual worship and devotion, which often proves to be sanctimonious cant: the only way is union with Liṅga.

66. p. 277.

Does the mill . . . . majesty (*kabbanagida . . . . nilava*): The ritual worshipper knows as little of the Divine Reality as the mill, crushing the sugar-cane, can taste the sweetness of its juice, or as a bird flying through the sky can understand the power of the sun.

67. pp. 278-79.
V. 65.

Siddharāmayya gratefully acknowledges the effects and consequences of his initiation: He has been purged of all impurities, secured from all desire, and cleansed of all self-interest; he is no longer subject to death or to rebirth.

68. p. 279.
V. 66.

Siddharāmayya admits his illumination on all three planes by the triple Liṅga. The teacher brought down the Liṅga-light from the sahasrāra by what is known as vēdhā dīkṣā and placed it in a mani-

fest form on the palm of the gross body; established it as the formed and formless Prāṇa-Liṅga in the vital breath, or subtle body, and revealed it as the formless Bhāvaliṅga, or supreme knowledge (Divine Consciousness), in the Spirit, the causal body.

69. p. 280.

V. 67.

Siddharāmayya declares he has found the Divine Grace through Cennabasavaṇṇa.

70. p. 281.

Vs. 68-69.

Siddharāmayya renders thanks for his transformation.

71. p. 282.

V. 70.

Siddharāmayya observes how, consequent on his illumination, he has lost all sense of separateness and is united with God: he is now like a river which has lost its identity in the ocean.

72. p. 283.

V. 71.

Siddharāmayya's being, rid of all inner and outer senses, pure and infinite, stands fixed in the Absolute. Such a vast existence of Siddharāmayya mingled with that of Prabhudēva has now become the Absolute Reality.

73. p. 284.

V. 72.

The vacana points to the all-sufficiency of Liṅga as an essential postulate of all knowledge. Without it, all else is futile; with it, all else is superfluous.

74. pp. 286-87.

Songs. 74-76.

Cennabasavaṇṇa gives in the following song an abstract picture of an ideal śaraṇa:

(1) The seedless plant is Liṅga born without parents, *svayaṁbhu*. Siddharāmayya here is the body to this Liṅga.

The śaraṇa who has opened his whole being to the Infinite Liṅga beyond the reach of scriptures, is turned into cidaṅga, the body of Liṅga, and is ultimately consubstantiated with Liṅga itself.

(2) As the śaraṇa, shorn of all attributes and transmuted into the Divine, offers his transformed being to the Supreme Lord himself, he becomes himself what he offers to the Divine Ananda and is fully interpenetrated with it.

(3) **Is an image . . . . ghee** (*ghṛtada . . . . biṁbavu*): The shadow of ghee is symbolic of a body shot through and through with knowledge (jñānakāya). Siddharāmayya, housed in such a body, is like a reflected image untouched by the qualities of Nature.

75. p. 288.
V. 77.

With hands, ... key to offering (*karaṅgaḷe maneyāgi . . . . . Cennabasavaṇṇanallade*): While the Iṣṭa-Liṅga is lodged in the left hand home, the right hand is occupied in making offerings to it. In the Vīraśaiva way of offering, the six inner senses: *citta*, *buddhi*, *ahaṅkāra*, *mana*, *jñāna* and *bhāva* are invested with the sixfold Liṅga,[1] that is, Ācāra-, Guru-, Śiva-, Jaṅgama-, Prasāda-, and Mahāliṅga respectively. These senses, thus sanctified, serve as instruments for making offerings to the sixfold Liṅga lodged in them.[2] This applies to the sense organs, motor organs, and to the elements, in all of which, we believe, the Liṅga is lodged.

1. CBV, p. 688 and SSK, p. 56.
2. AKV, V. 7. p. 268.

76. p. 288.

The unwinking . . . . delight (*ānandasthānadalli . . . . saṁyōga*): The Praṇava, or Aum, which is situated in the sahasrāra, the abode of Bliss. Praṇava is described as unwinking, because it is never diminished in its splendour.

1. AKV, V. 51. p. 175.

77. PP. 289-290.

V. 78.

Here is a description of the gradual ascension of a Prasādi through the six stages of the ṣaṭsthala to the ultimate union with Liṅga. Cennabasavaṇṇa alone, it is suggested, is the unalloyed Prasādi realising all at once the ultimate transformation. Compare Cennabasavaṇṇa's reaction to Basavaṇṇa's decision to rise step by step through the six stages (Ref. CBV, pp. 28-29. mella mellane bhaktanenisikoṁbe) and SS(K), Ch. XIV. V. 40. p. 260.

78. p. 291.

V. 79.

Prabhudēva here generously acknowledges his debt to Siddharāmayya for his motherly concern for him.

79. p. 292.

V. 80.

Maḍivaḷayya has completely identified Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva with God Himself (Mahādēva): call Him by any of these names, there is a ready response.

Mahāsthāna refers to the sahasrāra situate in Brahmarandhra. '*Brahmarandhre mahāsthāne vartate satataṁ śivā*'.

Ys.u, VI. 47.

80. p. 292.

V. 81.

Cennabasavaṇṇa here declares that, in order to be wholly united with Liṅga, one must understand the meaning of the three Mantra syllables forming the word Liṅga.

81. p. 292.

The syllable . . . . consciousness (*akārave . . . . cittu*): The term Liṅga holds the key to the Absolute Void as well as to the manifested world. The syllable *li* symbolises the Void, the Bindu the desire for Sport, and *ga* the Consciousness, the Creative Energy manifesting the universes.

Vide LLVC, Commentary on V. 13. p. 20.

SAS, Ch. III. Sts. 2–4. p. 33.
SS, Vol. I. pp. 52–53.

82. p. 293.

V. 82.

The triple knowledge: According to Vēdic tradition, the three Vēdas—Ṛg, Yajus and Sāma, are said to be the threefold knowledge.

1. trayī vai vidyā ṛco yajāṁṣe sāmāni

Ms, I. 23.

83. p. 293.

The triple Liṅga's primal spell (*mūṟuliṅgakke . . . guru*): Guru is the form of the primal Praṇava out of which evolve the Bhāva-, Prāṇa-, and Iṣṭa-Liṅga.

84. p. 294.

V. 83.

Among the five Brahmas . . . . light (*aidu . . . . jyōtirmayanu*): The five Brahmas are Mūrti-, Tattva-, Bhūta-, Piṇḍa-, Kalā Brahma. These probably indicate five different manifestations of the Primal Form.

Cf. 1. PM, at the end of *piṭhikāsūtra* back page p. 8.

85. p. 294.

Palace of delight:

Ref. Note No. 75. to V. 77. p. 421.

86. p. 295.

V. 85.

Is free (*svatantra*): That is, himself, wholly self-dependent, perfectly uninhibited—an attribute of self-realisation.

87. p. 296.

V. 86.

This vacana suggests that Basava is the highest object of devotion, so that one could attain the same result by repeating the three

syllables of his name instead of the five syllables of the traditional Mantra, the most powerful of all Mantras, or 'king' of Mantras. (Indeed, he is the source of the Prince Mantra).

88. p. 296.

V. 87.

In this Vacana, Basavaṇṇa is described as the creator of the worlds, as if he were the male principle generating them out of the matrix of the universe.

89. p. 297.

V. 88.

Basavaṇṇa is here identified with the timeless Divine, 'pure essence': in order to spread the Śiva cult he is here supposed to have regenerated the worlds by taking them into himself.

90. p. 297.

Before the eight Persons became one.

Vide Note No. 34. on V. 33. Ch. IX. p. 402.

91. pp. 298-99.

V. 89.

This vacana goes on to gloss on the previous vacana, suggesting that it was Basavaṇṇa, the timeless Divine, the pure essence, that assigned the traditional gods their places in the hierarchy.

92. pp. 298-99.

Who communicated . . . . next (*ihalōka . . . . suddiyanaṟipidāta*): Basavaṇṇa is here credited with the role of the pioneer of Vīraśaiva doctrine with its emphasis on the illumined consciousness in which this world and what is called the next are one.

93. p. 299.

V. 90.

The twice-five Pādōdakas (*pādōdakaveraḍaida*): They are Guru-, Liṅga-, Jaṅgama pādōdaka; sparśana-, avadhāna-,

āpyāyana-, hasta-, pariṇāma-, nirnāma- and satyōdaka.

Vide. SSK, pp. 111–112. (There are other kinds also. Ibid pp. 108–110)
Ref. also MBS, St. 14. p. 5.
VSS, Pt. 3. (Latter half) pp. 13–18.

The threefold initiation: Vēdhā-, Mantra- and Kriyā-dīkṣa. The Citkala, the Mantra and the Kriya (Dynamism) deriving from the Primal Letter, or Mūlapraṇava, are the effects of these three kinds of initiation.

94. p. 301.
V. 91.

Siddharāmayya here breaks out into a eulogy of Basavaṇṇa and finally thanks him for his access of power.

1. **The Three-eyed:** Rudra, an aspect of Śiva with the additional eye on the forehead with which he burnt up Kama.
2. **The incarnations of the Three-eyed one:** Probably a reference to the varied sports of Śiva.
3. **Within the Six I have been a swing** (*āṟaṟalli ānadōḷavāde*): The term six refers to the sixfold devotion. The six vows refers to Guru-, Liṅga-, Cara-, Prasāda-, Pādōdaka-, and Bhāktikavrata (VSS, pt. 3. (Former half) p. 67.
4. **The six vows:** (1) *guruvrata:* Obedience to Teacher as the very form of God. (2) *liṅgavrata:* Worship of Liṅga with intense love and devotion. (3) *caravrata:* Dedication of one's self to Jaṅgama as the very form of Mahāliṅga. (4) *prasādavrata:* Enjoying the gift of grace that comes from Guru, Liṅga and Jaṅgama. (5) *pādōdakavrata:* Drinking the holy water washing the feet of Guru, Liṅga etc., (6) *bhāktikavrta:* Profound faith in the holy water and the gift of grace of Guru, Liṅga and Jaṅgama.

   Vide VSS, Pt. 3. 1st half. p. 67. and SS, Vol. I. pp. 398–408.

5. **Three-of-one and one-of-three:**

   Ref. SS, Vol. II. Note No. 2. p. 399.
   SS, Vol. II. Note No. 30. p. 403.
   SS, Vol. III. Ch. X. V. 95. p. 305.

It is, however, significant that Basavaṇṇa here is identified with the Liṅga.

6. **The six-and-thirty principles:**
Vide SS, Vol. II. Note No. 20. p. 399.

95. pp. 302-303.
V. 92. . . . .
The praise of Basavaṇṇa is continued.

96. pp. 302-303.
Above the six-by-six: According to Siddharāmayya, Basavaṇṇa is the Supreme, transcendent of the thirty-six[1] principles.
1. SS, Vol. II. Note No. 20. p. 399.

97. pp. 302-303.
Twice-three forms of piety:
Vide Note No. 94 on V. 91. p. 425.

98. pp. 303-304.
V. 93.
O friend of . . . . beyond kin (*sīmeya . . . . saṁyōgane*): This brings out the kind of paradox common to all accounts of the spiritual life, which is itself inexpressible except in terms which seem to involve self-contradiction. Here the Divine, transcendent and beyond all relationship, is seen, in mystic experience, to be yet related to us.

99. p. 306.
V. 96.
Primordial Name: The same as "the primal form of Mantra" of vacana 95 and "the five-syllable spell" of vacana 86. (For the sense of the whole vacana see vacana 86. Also refer to note on Vacana 51.)

100. p. 307.
V. 97.
Siddharāmayya again describes Basavaṇṇa as one beyond all

time and as a pioneer: his devotion was original, and personal in its form.

101. p. 307.

Cheating . . . . paths (*ūranariyada . . . . sīme*): Basavaṇṇa's Bhakti, it is suggested, followed a new and unbeaten track and was not influenced by tradition (like a village unaffected by urban ways). Part of this vacana can perhaps also be explained allegorically. 'Ura' is symbolic of the body made of five gross elements.[1] The 'village' represents the supreme Brahma which is known as sthala[2] in Vīraśaiva philosophy.

1. Bed. V, V. and Com. 26. p. 54.
   V. and Com. 4. p. 76.
   V. and Com. 9. p. 80.

2. *ēkamēva paraṁ brahma saccidānandalakṣaṇaṁ*
   śivatattvaṁ śivācāryāḥ sthalamityāhurādarāt
   SAS, 2–2. p. 16.

102. p. 308.
V. 98.

Cennabasavaṇṇa here reverts to an earlier theme: that the mystical experience is more easily won by constant contact with the mystical community and other observances of the Śaraṇa discipline, than by solitary ascetic practices (as practised by Siddharāmayya on Mount Śrīśaila).

103. p. 310.
V. 99.

Siddharāmayya, referring to the previous vacana, declares that, while he did find the Divine in his mountain solitude, he was still shaken by doubts about the truth and value of his experience. Now he has realised that the śaraṇas are nearer to the Divine. The need for community life and a common spiritual experience is here emphasized.

104. p. 311.

V. 100.

When the ego sense is dead at the hands of the Teacher,the gap between the individual self and the transcendent Self is obliterated: there is no longer any sense of 'I am'. What was it that put forth the problem "Who am I?", that brought about an awakening to the truth, "I am not the body nor the life, nor the mind, nor earth nor heaven", and kindled the light which revealed to him the higher truth, 'He am I'?

105. p. 312.

V. 101.

In this vacana Prabhudēva reiterates the theme of spiritual fellowship, or Community of Faith.

106. p. 312.

The dolls . . . . flesh: Human beings: mortality has put on immortality.

107. pp. 312-313.

V. 102.

Siddharāmayya describes the effect upon himself of concentrating his gaze on the Iṣṭa-Liṅga.

108. pp. 313-314.

V. 103.

This refers to Prabhudēva's transformed or "glorified" body: his visible person is not like any other, but purged of all grosser attributes.

Vide SS, Vol. II. Ch. V. V. 87. p. 209.

109. p. 314.

V. 104.

Prabhudēva extols Cennabasavaṇṇa as a great yōgi.

110. p. 314.

(1) **An experience . . . . winds** (*gagana . . . . mukhadanubhāva*): Refers to the first stage in yōgic attainment—the experience of Divine consciousness (*cidāditya*, or the sun of consciousness); the "eastern gate' is the point at which there is the suspension of the winds.

(2) **A mahout . . . . pride** (*sadamada . . . . banda*): This refers to an advanced stage in yogic attainment—conquest of the Higher Egoism (cidahaṁbhāva) of such attainment (This pride is here symbolised as an elephant in rut)

(3) **Trampling O'er . . . . lotus** (*aṣṭadaḷa . . . . nindāta*): Refers to another stage or aspect of yogic attainment—transcendence of the illusory world with its diversity. For the eight-petalled lotus,

Ref. 1. Bed. V, Vs. 5–6. pp. 77–78.
2. Ibid. V. 25. p. 93–94 & V. 30. p. 98; Vs.San, V. 45. p. 506.
3. SSK, p. 47.
4. kāyaṁ bhō abhracchāyaṁ bhō (O, what is this body but a shadow of the cloud?)

111. p. 316.

V. 105.

If you can . . . . speech (*vāṇi . . . . māḍaballare*): The state of Nirvāṇa, the yōgi's ultimate reach, involves communion with the Divine, which is Silence expressing itself above the śabdabrahma with its four states, Parā, Paśyantī, Madhyamā, Vaikharī. (Vide The Serpent Power, pp. 88-102.

112. p. 316.

If you can fill . . . . seven hues (*varṇavēḷaṟoḷage . . . māḍaballare*): The yogi, in his final phase, is suffused with the Light from which emerge the seven colours *Kapila*, *Nīla*, *Rakta*, *Mãñjiṣṭḥa*, *Kṛṣṇa*, *Tāṁbra* and *Śvēta*. These are also the colours of the components of the human body.

Ref. 1. (upani cakra)
2. (*a*) pp. 6–26. (*b*) AKV, pp. 217–219.
3. (*a*) PJC, pp. 6–26. (*b*) AKV, pp. 191–199.

113. p. 316.

If you can taste . . . . ten spheres (*sthānahattaṟalli . . . . anubavisa-ballare*): The ten spheres are the ten vital centres: *ādhāra*, *svādhiṣṭhāna*, *maṇipūraka*, *anāhata*, *viśuddhi*, *ājñe*, *sahaśrāra*, *sikhā*, *paścima*, *aṇu*. The blissful throne is the supreme Bliss.

114. p. 316.

If you can know . . . . syllables (*praṇava hattaṟalli . . . ballare*): The ten mystic syllables are: *na*, *ma*, *śi*, *vā*, *ya*, *ōṁ*, *niṣkala*, *śūnya-*, *nirañjana-*, and *nirvayapraṇava*. The fourfold meditation perhaps refers to the *dhyānayōga*, which consists in meditating upon the principle of Gurutattva bringing it down to the level of will (*bhāvasthala*), bringing down the Liṅga situate therein to the mental plane (*manasthala*), bringing the same down to the visual plane (*dṛṣṭisthala*) and from there down to the palm (*karasthala*).

115. pp. 317-18.
Vs. 106-107.

Siddharāmayya here singles out the pre-eminent aspect of Basavaṇṇa, Prabhudēva and Cennabasavaṇṇa as, respectively, the Bhakta, the Jñāni, and the Prasādi.

116. pp. 320-21.
V. 108.

A glorification of the Guru and his manifold efficacy. The three initiations are: (1) Liṅga-, (2) Svānubhāva-, and (3) Jaṅgama-dīkṣe. The first two are meant to divinise the body and knowledge. The third is for the dedication of all one's being to the Jaṅgama.

NOTES AND COMMENTS

CHAPTER XI

1. p. 330.

V. 1.

As Prabhudēva is about to enter Basavaṇṇa's chamber, the latter, in token of his exceeding joy, accords him a royal welcome. (The prose following this vacana has great historical interest inasmuch as it details the various preparations for receiving a king or a great saint).

2. p. 330.

V. 1.

Sixfold cleaning-up: Washing the floor with *gōmaya* (cow dung), *gōkṣīra* (cow's milk), *gōghṛta* (ghee of cow's milk), *gōmūtra* (cow's urine), *gōrōjana* (a pigment prepared from the cow's urine or bile), and *gōdadhi* (curds of cow's milk)—part of the ceremonial rites observed on auspicious occasions.

Ref. CBV, p. 735.

Ref. VSS, Vol. iii. Latter half p. 358.

3. p. 331.

Pr. to V. 2.

Five large musical instruments: horn, tabor, conch-shell, kettle-drum and gong.

4. pp. 332-333.

V. 2.

Here Basavaṇṇa offers worship to Prabhudēva with all of the traditional ritual instruments. However, the instruments here are to be taken to be not material but spiritual; for example, the water is not water but supreme Bliss, the incense is not incense but right knowledge.

5. pp. 332-33.

Triple purity is to be pure in body, mind and speech.

6. p. 334.

Songs 3-7.

Oṁ earth . . . Air oṁ (*oṁ bhūḥ oṁ bhuvaḥ*): *bhūḥ*, *bhūvaḥ* and *suvaḥ* are mystic words usually repeated after *oṁ*. These are known as 'vyāhṛti'[1]; 'tatsaviturvarēṇyaṁ bhargō dēvasya dhīmahi'; dhiyō yōnaḥ pracōdayāt.[2] The gāyatrīmantra is uttered after the vyāhṛti together with the Praṇava.

1. bhūrbhuvaḥ suvariti vā ētāstisrō vyāhṛtayaḥ
 T.Up, I. 5. I.

 'bhūḥ, bhuvaḥ, suvaḥ, verily these are the three utterances of them.' ('The Principal Upaniṣads' p. 532, Tr. by Dr. S. Radhakrishnan).

 Also Ref. Ch.U, II. 23.2; BrA.U, VI. 4.25.

2. RV, III. 62. 10.
 'May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.'
 Tr. by R.T.H. Griffith.
 Also Ref. BrA.U, VI. 3.6.

The Guru's grace . . . . soul (*aśarīrātmasaṁbandhaṁ guruśiṣyamanugrahaṁ*): The Guru's grace joins the disciple's body to the Iṣṭa-Liṅga, his vital breath to the mystic Praṇava embodying Pancākṣari (the five-syllabled spell of which the Teacher is a concrete figure), and his spirit to the Bhāvaliṅga.
LLVC, V. 37. p. 243.

7. p. 335.

Pr. to V. 8.

Eight forms . . . . service:
Vide SS, Vol. II. Note No. 17. p. 390.

8. p. 335.

That Pādōdaka . . . . Pādōdaka (*ā pādōdakave mahāpādōdakavayyā*): Of the tenfold Pādōdaka, guru-, kriyā-, and

jñānapādōdaka, also known as guru-, liṅga-, and jaṅgama-pādōdaka, are considered most important. The water with which the Jaṅgama's feet have been washed completely purifies the body, destroys the Karma and joins the aspirant's body to the Bhāvaliṅga.

Vide SSK, p. 109.

9. pp. 336-37.

V. 9.

Here is a contrast between Cennabasavaṇṇa's attitude and Basavaṇṇa's. The latter, the man of simple faith, is ready to regard as holy anything carrying a Liṅga on it; Cennabasavaṇṇa, on the other hand, will give allegiance only to such as have attained the consubstantial union.

10. pp. 338-39.

Songs 10-14.

Saṅga: a play on the word, in the two senses of 'union' and 'Lord Kūḍala Cennasaṅga'.

(1) In a flight of characteristic mystical rhetoric, Cennabasavaṇṇa suggests that Prabhudēva, the śaraṇa, and Liṅga have shed their respective attributes in order to be perfectly united as Godhead.

(2) In the same vein, Prabhudēva is described in the next stanza as bestowing grace on Liṅga who, in a way, is a child of Bhakti; for example, the Lord partook of Prasāda with Mādara Cennayya.[1]

1. HR, Vol. I. pp. 68–73.; LLVC, Ch. XII. V. 17. p. 232.

(3) Whatever comes to him, whatever is actually offered to Liṅga, whatever is offered in spirit even before the actual offering, whatever dedication is there of his own being—all this necessarily leads to *sahajārpaṇa*, the offering which is effortless and natural.

(4) **Not he . . . . attribute** (*nirupādhika . . . . samanisuvanalla*): Conditionless is the character of the Divine. That is why a śaraṇa seeking absolute union with Liṅga will have to rise above all conditions and conventions.

11. pp. 340-41.
V. 15.

Maḍivāḷayya here worships Prabhudēva with what is known as *sadbhakti*, as one realised śaraṇa worshipping another realised śaraṇa. The non-dual worship, or worship by identity, is possible only when a Bhakta enjoys the same state of being as the Jaṅgama. This is *śivādvaitabhakti.*

Cf. *Nāśivasya śivōpāstiḥ ghaṭatē janmakōṭibhiḥ*
SAS, Ch. II. St. 15. p. 23.

12. p. 343.
V. 17.

"The Lord . . . . calf":

Cf. *mahādēva mahādēva mahādēvēti yōvadēt*
vatsam gauriva gaurīśo dhāvantamanudhāvati
SS(K), fn. p. 213.

Lord Śiva, here supposed to run to his devotee as a cow runs to her calf when the latter needs her. (Compare Francis Thompson's audacious conception of God as a hound relentlessly pursuing the human soul).

13. p. 344.
V. 18.

Haḍapada Appaṇṇa expresses in his own way Soḍḍaḷa Bācarasa's idea of worship by identity. Here 'thief of heart' is another bold expression for the Godhead's (here Prabhudēva's) devious ways of dealing with the devout heart.

14. p. 346.
Songs 19-23.

Prabhudēva is here identified with Śiva who holds Śakti (the maternal womb), the Universal Mother.

1. Prabhudēva contains the worlds in himself, as the sun its rays.

2. Prabhudēva's reality contains all appearances as the seed contains the tree.

3. Prabhudēva holds together the God-essence both in its parts and in its entirety, as a pot may hold things.

4. The paradox of Prabhudēva carrying the universe in himself and yet 'not knowing', that is, transcending, it.

15. pp. 349-50.

Songs 24-28.

1. Prabhudēva is extolled here as Liṅga Himself.

Prabhudēva is compared to Śiva sporting with the worlds. The four principal Vēdas are: Ṛg, Yajur, Sāma and Atharva, and the subsidiary are Āyurvēda, Arthavēda, Dhanurvēda and Gandharvavēda.

VC, Ch. I. p. 3.

2. Ref. ṚV, X. 90. For details Ref. STV, pp. 103–111.

3. This assumes that the ancient sages, the minor gods and the great ascetics of old found their fulfilment in worshipping Prabhudēva, but missed this aspect of Prabhu, as Liṅga Himself, immanent in the universe.

4. While the ancient sages and scriptures extol Śiva by describing his magnitude, He is really beyond all measure, beyond all analogies (For the five syllables etc. see Note No. 53 V. 51. Ch. X. p. 416).

5. **That shines . . . . palm of heart** (*bhāvakaraṇada . . . . toḷatoḷaguva*): Refers to Bhāvaliṅga installed on the spirit's palm.

16. pp. 352-54.

Songs 29-35.

1. **There is no Other:** For a realised one there is not any longer the sense of duality: everything is himself.

Cf. sarvaṁ khalvidaṁ brahma Ch.u, III. 14.1.

2. **He does not seek . . . . Liberation** (*hoḷeyalīya . . . . vaḷayadatta*): The śaraṇa—Prabhudēva—stands in no need of Mukti, for he is himself the light of eternal Reality.

3. Prabhudēva is self-sufficient, even as the moonstone needs no gift of water, though it is ready to ooze forth water, according to poetic convention, at sight of the moon.

4. Prabhudēva's embodied self has been lost in the Self in realising itself, just as drops of water, congealed into hail in a storm, melt again into water.

5. Worship of Liṅga is here figured as ecstatic play which results in close intimacy with Liṅga. This intimacy is compared, with reference to a popular belief, to the transformation of a worm into a bee through close contact.

6. Prabhudēva, the 'perfect Śaraṇa', stands fast in Reality as one who, bitten by a snake, stands fast though fainting. He is united with Śiva, 'the serpent-collared Lord', as camphor consumed in fire.

7. The śaraṇa is the fully illumined one.

17. pp. 354-55.
V. 36.

The general sense of this vacana is that Prabhudēva has attained the ecstatic condition of the illumined consciousness. 'Coudanta', the four-tusker, is *airavata*, the elephant of Lord Indra, white in colour. Here it stands for the Higher Egoism, *cidahaṁbhāva; madakari*, intoxicated elephant, is the lower egoism, Bhavi, or *dēhōhaṁbhāva*. The 'new bower' is the body made anew, filled with the divine Light. The fragrance of the heart is experience of Self. Just as the bee can find the flower's honey, so can the śaraṇa reach the divine nectar, as well as the gem of Knowledge.

18. p. 356.
V. 37.

Indra represents enjoyment; Vyāsa, Vēdic knowledge; and Indra's younger brother, 'follower' Upēndra, that is, Viṣṇu, the principle of preservation. The idea of bondage and liberation is itself a bond.

19. p. 356.

V. 38.

Cennabasavaṇṇa, well-versed in the Prasāda lore, is believed to have been born as a fruit of Kakkayya's grace. The term Prasāda used for the second time may be taken to mean the Supreme Brahma[1] (*paravastu*). Cennabasavaṇṇa is a great Prasādi, because he is an eternal partaker of such Prasāda. And the result is, he is one with Prasāda, the Divine.

1. LLVC, V. 26. Ch. XVI. p. 416 and Commentary theron.

20. pp. 357-58.

V. 39.

In reply to Basavaṇṇa's praise of him, Cennabasavaṇṇa here disowns all greatness as compared with his great Teacher: a sea-born gem cannot claim to be greater than the sea; he is the 'child' of Basavaṇṇa's compassion, reborn in the spirit through his initiation.

21. pp. 357-58.

When Uma . . . . Prasādi (*umeya . . . . prasādi*): Umā, or Girijā, daughter of the Mountain King, is Lord Śiva's wife. This marriage is regarded as one of Lord Śiva's twenty-five Līlas. Basavaṇṇa, it is suggested, received grace from the Paraśiva even before it took form as Śiva.

22. p. 360.

V. 41.

Maḍivāḷa suggests Basavaṇṇa's high achievement by the use of a climax: Basavaṇṇa is higher than the gods, characterised by the possession of unusual personal features. Having fully assimilated Liṅga, he is higher than they; but even among such as have assimilated Liṅga he is pre-eminent.

Śiva is believed to have an eye in the sole of his foot (*Kaṇṇaḍiga*); Sadāśiva,[2] eyes all over his body; Hara or Rudra, an eye in the forehead and four arms; Paramēśvara, it is well known, has five faces and ten arms.

Ref. 1. KD, p. 349.

2. SS, Vol. I. Ch. III. V. 22. p. 240.

23. pp. 361-62.

V. 42.

Maḍivāḷayya follows his praise of Basavaṇṇa in Vacana 41 with an eloquent tribute to him: whoever acknowledges him in any way or form, is Basavaṇṇa's follower. Maḍivāḷayya rings the changes on the main idea by describing Basavaṇṇa not only as leader but as father, king, rich man, lover, master of the house, etc.

24. pp. 361-62.

Those who say . . . . Thy servant I (*Basavaṇṇana . . . .dāsōhigaḷu*): Basavaṇṇa's greatness consists in producing great śaraṇas who have attained oneness with the Divine, and also those who have made of themselves *an eternal service*.

25. p. 362.

V. 43.

He brought . . . . region (*karasthalavu . . . . tandu*): The five places where the Liṅga is lodged. Basavaṇṇa gathers together the five Divine forms and takes them up into *sahasrāra*, where the realization of Parabrahma, the Niṣkalaliṅga, occurs.

26. p. 363.

V. 44.

Hearing the whisper . . . . with him (*hṛdayakamala . . . . jaṅgama-dāṭavanāḍuvudu*): Basavaṇṇa can hear the 'unstruck sound' in the heart-lotus, or the vital centre—*anāhata cakra*. The heart-lotus is the seat of Jaṅgamaliṅga. United to the lotus, Basavaṇṇa enjoys the ecstatic bliss.

27. pp. 364-65.

V. 46.

Basavaṇṇa disowns all knowledge of the abstruse principles of the Śaraṇa doctrine: it is enough for him to worship Maḍivāḷayya.

28. p. 369.

V. 51.

The 'unfruited tree' is the tree of knowledge for its own sake, with no reward except the perfect consummation.

29. p. 371.

V. 53.

I've tramped . . . to Thyself (*eraḍu . . . nānādenayyā*): The gross, the subtle and the causal body.[1] Conquering the gross and the subtle body, Siddharāmayya realised Bhāvaliṅga in what, in Vīraśaiva terminology, is known as Yōgāṅga.

1. Ref. *pañcavaḷeya vistīrṇadalli kaṭṭida mūru paṭṭaṇa . . .*

Bed. V, V. 17. p. 24. and commentary thereon.

30. p. 372.

V. 54.

Lord, how can I describe . . . . a full blown flower (*ayyā . . . . kaṇḍenāgi*): The superior plane is the *sahasrāra*,[1] where Siddharāmayya, according to commentators, experiences the sound of Niṣkala Praṇava[2] and the effulgent Light and the Consciousness-Energy. "A pot of pearls" is the Candra-maṇḍala. He relates his yōgic experience of the fire divine glowing like a full-blown flower.[3]

1. SDG, Com. No. 784. p. 426.
2. Cf. upparigeyuriyanele cepparava meṭṭinile.
PM, Ver. 5. and Commentary thereon p. 10.
   (2) *ākāśaduri* (The Light of flaming knowledge dawning in the heavens of consciousness) Bed. V, V. 10 and commentary thereon p. 65.
   (3) SDG, Ver. 784. p. 152.
3. Cf. T.S. Eliot, *The Four Quartets;*
'When the tongues of flame are infolded
Into the crownéd knot of fire
And the fire and the rose are one'.

31. p. 373.

V. 55.

That ignorance . . . . Siddha (*ajñānas iddhananarcisuvalli*): Before Cennabasavaṇṇa, ignorant people went after persons possessing occult powers. (Compare Prabhudēva's rebuke to Gōrakṣa. SS(K), Ch. XXI. Vs. 5-6. pp. 386-87).

32. p. 373.

The eight elements: Earth, Water etc., are said to constitute the bodily form of Lord Śiva.

Ref. Note. No. 34 on V. 33. Ch. IX. p. 402.

33. p. 373.

The twin syllable . . . . immaculate (*sadamaḷa . . . . akṣaradvayada*)*:*

Ref. Note No. 52 on V. 50. Ch. X. p. 415.

34. p. 374.
V. 56.

The charmer's art: A play on the word charm, at once referring to the snake-charmer's skill and the power of clearing the mind of poisonous doubts.

35. pp. 375-76.
V. 57.

One of the enigmatic vacanas. The 'five sisters' are the fivefold powers—Para, Ādi, Iccha, Jñāna and Kriya—manifested out of Chichhakti, the Consciousness-Force. These powers, in creating the world, bring about involution, Adhasṛṣṭi. When a śaraṇa takes them up, sublimates and spiritualises them, they are turned into the fivefold devotion, which Maḍivāḷayya incorporates in himself. The eldest queen is Parāśakti, and the youngest Kriyāśakti, the power of action. When a śaraṇa wants to assimilate these two powers, he finds that each helps the other, the second queen, Ādiśakti, arousing passionate love. The third, Jñānaśakti, gives instruction in the lore of divine love, and the fourth, Icchāśakti, actively supports the action of the śaraṇa.

Vide SS, Vol. 1. V. 9. pp. 156–157, and Note thereon pp. 422–23.
Cf. LLVC, V. 45. and Comm. thereon pp. 382–83.

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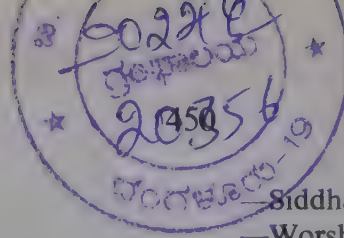
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